

AMERICA

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Chronicle

Home News.—Armistice Day was marked by the notable addresses of President Coolidge in Washington and of Secretary of State Kellogg in New York. The

The President's
Address

President's speech was sent by radio to the whole country. Somewhat to the surprise of many, the President dwelt at length on two subjects, first, more cruisers for the Navy, and second, restriction upon loans to European nations. The President admitted that no armaments, however great, and no degree of preparedness, could completely insure against the recurrence of war; still, "a country which makes reasonable preparation for defense is less likely to be subject to a hostile attack, and less likely to suffer a violation of its rights which might lead to war." Coming to more specific detail, the President referred to the naval programs of certain European nations. The British "when their present legislation is carried out would have sixty-eight cruisers. When ours is carried out we would have forty. It is obvious that world standards of defense require us to have more cruisers." With a sincere desire for universal pacification, "the United States is adopting the only practical

principles that have ever been proposed, of preparation, limitation and renunciation." As to foreign loans, "Europe on the whole has arrived at a state of financial stability and prosperity where it cannot be said we are called on to help or act much beyond a strict business basis. The needs of our own people require that any further advances by us must have the most careful consideration." As might be expected, the reaction of the French and British press to the President's speech was somewhat acid.

The Secretary of State devoted the greater part of his address to an explanation and defense of the Treaty of Paris which will be submitted to the Senate probably in December. In his judgment, the Treaty in no way conflicts with other diplomatic settlements; up to the present time, "sixty nations have either signed it as original parties, or have adhered to it, or have notified the Department of their intention to adhere to it." The Secretary believes that all the nations of the world will incorporate its principles into their national policy. "France and the United States pointed out to other nations a hopeful pathway to peace. The other nations have gladly joined France, and have agreed to follow that path with us."

Immediately after the election, Mr. Hoover announced his intention of making "a visit to certain Latin American countries." The plan, he said, had "been cordially supported by President Coolidge and Secretary Kellogg." On November 11 it was announced that the President-elect would

Varia

probably sail from the port of Los Angeles, on the dreadnaught Maryland, about November 19. Among the countries to be visited were Colombia, Ecuador, Bolivia, Peru, Chile, Argentina, Uruguay, Brazil and Venezuela.—On the editorial page, some comment on Governor Smith's speech to the country on November 13, is offered.—A great naval disaster was chronicled on November 12, when the merchant vessel Vestris foundered, for reasons as yet unknown, off the coast of Virginia. More than 100 lives were lost.

Austria.—The tenth anniversary of the Austrian Republic was celebrated this year with all parties represented. This was in contrast to previous years when only the Socialists and a small bourgeois group commemorated Republic Day. At the Cathedral of St. Stephen the occasion was marked by a solemn Mass sung by Cardinal Piffl.

Republic
Anniversary

The Pan-Germanists seized the opportunity to issue a manifesto showing the progress of the Anschluss movement for union with Germany. An amendment to the Constitution was mooted in order to enable President Hainisch to be elected for a third term when Parliament votes for President in December. Dr. Hainisch announced his willingness to accept "if the nation wills it." Party leaders were virtually unanimous in saying that the people of Austria desired another four years with the present executive as head of the Republic.

Czechoslovakia.—On October 28, Czechoslovakia celebrated the tenth anniversary of her independent national existence. Msgr. Sramek, leader of the Catholic Popular party, represented on that occasion to the President of the Republic the expression of the feelings of the country. Owing to the illness of M. Svehla, the Agrarian leader and Premier, Msgr. Sramek was acting Deputy-Premier. Catholics look back with gratitude to the tact and firmness shown by Msgr. Sramek in building up his party, and fostering the enactment of laws securing a just regulation of the relations between Church and State. The Apostolic Nuncio led, as dean, the diplomatic corps when they brought to the President the congratulations of their Governments.

The two archbishops and twelve bishops of the Republic published a joint Pastoral for the tenth anniversary. It gave utterance to their joy at the establishment of the Republic, and its inner consolidation, at the safeguarding of its existence, and then conveyed the bishops' jubilee message. It deplored the decay of family life and the continuous efforts to legalize birth control. The magnificent religious and patriotic manifestations of the Catholics of the capital culminated in the solemn benediction of the corner stone of a new Catholic church in Prague, dedicated to the Sacred Heart.

France.—Answering the call of practically all the parties represented in Parliament, with the exception of the Radical and Radical Socialist group, M. Poincaré consented, on November 10, to form a new Government. The following day the personnel of the completed Cabinet was announced. For several days after the resignation of the National Union Government, the outcome of the break, which resulted from the action of the Radical Party Congress at Angers, had been uncertain. The Radicals and Radical Socialists were reported to be ready to assume office if invited, and there was apparently no other alternative except a temporary Cabinet to pass the budget and conduct other immediate business. But a compromise was effected, according to reports, whereby the contested Articles 70, 71, and 71 *bis*, were to be transferred from the budget to the supplementary credits bill, and the debate on them deferred till after passing the budget. M. Poincaré accepted the President's call. The four Radical Ministers who forced the crisis were re-

placed by members of other parties, as was also M. Louis Marin, leader of the Republican Democratic Union. In the new Cabinet M. Poincaré is President of the Council of Ministers, but holds no portfolio, being succeeded as Minister of Finance by M. Henri Chéron. MM. Barthou, Briand, Painlevé, Leygues, Loucheur, and Eynac retain their posts. New appointments and transfers are as follows: Minister of the Interior, André Tardieu (former Minister of Public Works); Finance, Henri Chéron (formerly Commerce); Public Instruction, Pierre Maraud; Public Works, Pierre Forgeot; Commerce, Georges Bonnefous; Agriculture, Jean Hennessy; Colonies, André Maginot; Pensions, Louis Antierou. In its general lines the new Cabinet does not differ greatly from the old. It is somewhat less anti-clerical, less opposed to army and navy expenditures, and probably less inclined to compromise in the matter of reparations. By the elimination of the Radical Ministers the Center parties are more fully represented.

Germany.—The Reich iron employers declared themselves ready to negotiate if the workers would make concessions. The locked-out men, backed by the support of the Government and encouraged by the promise of financial aid, were unwilling to recede from their demands.

Although the Duisburg Labor Court favored the industrialists in its decision, it was believed that the Federal Labor Court would reverse the decision. The question was hotly debated in the Reichstag while conditions in the Ruhr district were becoming more critical.—The tenth anniversary of the November revolution that led to the establishment of the Republic gave Foreign Minister Stresemann an opportunity to recount the successes of the last decade.—President von Hindenburg gave full approval of the naval construction program and demanded that Herr Müller should withhold his vote in the Reichstag when the Socialists' motion to discontinue building the \$20,000,000 armed cruiser came up for action. This is one of the few occasions on which the President has taken a firm stand on a political question.

Though the contents of the proposed Concordat between the German Republic and the Holy See had not been definitely and officially disclosed, the mere prospect gave rise to much discussion. The general feeling, however, showed that conditions were not unfavorable to the new Concordat and that the Holy See would find ways and means to regulate ecclesiastical problems in Prussia to the reciprocal satisfaction of Church and State. Both the Chancellor of the Reich and the Democratic Minister of Cults declared that it was necessary to reach some settlement of the school problem in conformity with the lawful demands of Catholics. Even the Prussian State recognized the mutual need for solution of the school question.

Ireland.—The authority of the Privy Council, the highest court of appeal in the British Empire, over purely

Tenth
Anniversary

Bishops'
Pastoral

Poincaré
Forms New
Cabinet

Lockout
Debate

Proposed
Concordat

domestic affairs in the Free State has been called in question by a case that has been in the Irish courts since 1924. Two members of the Civil Service brought suit for a larger compensation on their retirement from the Service. The lower court judged that their retirement compensation claim should be granted. The Supreme Court of the Free State reversed this decision, whereupon the claimants forwarded the case to the Privy Council which upheld the decision of the first judge. The Minister for Finance, Ernest Blythe, declared that he would not increase the retiring allowance of the two men in accordance with the Privy Council ruling. He further stated that legislation covering the Free State refusal to abide by the decision would be introduced in the Dail. Colonel L. S. Amery, British Minister for the Dominions, was reported as having agreed with Mr. Blythe to the extent of introducing simultaneous legislation in the British Parliament to have the decision of the Privy Council set aside. The case is important as an indication of the growing liberty of the British Dominions in the matter of the jurisdiction of the Privy Council.

By a vote of six to five, the Dail Committee on Procedure and Privilege defeated the motion of Mr. Aiken "that the Dail should not in future sit on any holydays

Dail
Proceedings

of obligation." The practice had been, and by this vote still continues, that the only holyday on which the Dail adjourned was the national festival, St. Patrick's Day. The opinion that the Dail should not sit on other holydays was strongly advocated in the country at large as well as in the Dail.—A further extension of the program for extending Gaelic-speaking is contained in a measure now before the Dail. According to this proposal, the knowledge of Gaelic would be required of all aspiring to be barristers or solicitors. The application of the measure would be limited to those at present under sixteen years of age. The Dublin *Nation* suggests that similar requirements for Gaelic should be applied to the medical and other professions, and also that a fair knowledge of Gaelic should be compulsory for all candidates to the Dail. Legislation has already become effective making Gaelic a required subject in all elementary schools under Government control and as an essential part of the Civil Service examinations.

Italy.—The eruption of Mount Etna, which started early in November, continued for more than ten days to send great streams of lava down the eastern slopes, destroying farms and villages that lay in their path. The most serious loss was the total destruction of Mascali, a town of more than 8,000 inhabitants, and the cutting of the railroad line between Messina and Catania. No lives were lost, according to the most authentic reports, as the rate of progress of the lava as it reached the lower levels was sufficiently retarded to permit the authorities to effect a complete evacuation of Mascali and several smaller villages. The most serious phase of the eruption had passed,

Etna Lava
Destroys
Sicilian Towns

according to volcanic experts, on November 14, though there was a possibility of recurrent eruptions for some time to come. The property loss was estimated at about \$15,000,000. The Government promised aid to the evicted peasants and villagers.

Jugoslavia.—Announcement was made on November 12, by Rev. Anton Korosec, Prime Minister of the Belgrade Government, that the Cabinet was ready to accept any agreement with the Croatian malcontents which might serve to strengthen the State. The Serbs, he said, would even agree to changes in the Constitution, granting wide autonomy to Croatia, Dalmatia, and other discontented provinces. This concession, however, would be dependent on the result of Parliamentary elections. He and his colleagues were prepared to dissolve the present Parliament and to hold the general elections as soon as a preliminary agreement had been reached with the Croatian leaders at Zagreb, the Croatian capital. This virtual "surrender" was the outcome of months of agitation and disorder following the shooting of the Peasant Deputies in Parliament and the eventual death of Stepan Raditch.

Mexico.—As was expected the Toral conviction was appealed by the defense counsel on the ground that the offense was a military and not a civil one and consequently did not carry the death penalty. The verdict against Mother Concepcion was also protested on the ground that the conspiracy had not been proven. Automatically the execution of Obregon's alleged slayer was deferred. Meanwhile press comments in the United States, where editorial opinion was voiced, were not sympathetic to the issue, especially regarding Mother Concepcion. As an aftermath of the trial, the boycott of *Excelsior* in the national capital, inaugurated while the case was in progress because of the paper's alleged anti-Government attitude, continued and was said to be seriously affecting the journal, as, interpreting the wish of the authorities, many of the merchants were withdrawing their advertisements. On November 13, after a futile attempt to assassinate Toral, a nephew of Obregon was reported in the press to have committed suicide. Meanwhile Colonel Lindbergh was the guest of Ambassador Morrow in an unofficial visit, and it was announced from Washington that Stokely W. Morgan of Arkansas would succeed Mr. H. F. A. Schoenfeld, as counsel of the Embassy in Mexico, the latter having been appointed Minister to Bulgaria. In the States of Guanajuato, Jalisco and Aguascalientes the Federal troops were kept occupied with the activities of the "rebels" and the usual guerilla warfare was reported, the Government summarily executing those upon hands could be laid. However, the courage of the "rebels" showed no sign of abating.

New Zealand.—In the triennial parliamentary election on November 14, the Reform party under J. G.

Aftermath
of
Toral Trial

Coates, Prime Minister, had its representation of 58 seats in the last Parliament cut down to 28 in the next. Labor secured 20 seats and the Independents 6. A new party known as the United party, composed of Liberals, Nationalists, etc., under the leadership of Sir Joseph Ward, had 26 of its candidates elected. It thus supplants the Laborites as the official opposition. A referendum as to whether Prohibition should be continued as at present or a licensing system should be adopted, was voted upon. By a majority of 100,000 the electorate declared itself against the continuance of the Prohibition policy.

Nicaragua.—Practically complete election returns, four precincts remaining unrecorded, gave General Moncada a majority of 19,471 votes over his Conservative adversary. The total Liberal vote was 75,528 as against the Conservatives' 55,972. About eighty-eight per cent of those who registered, actually cast their ballots. As for the new Congress which will convene December 15, both parties will be equally divided in the Senate, twelve each, though in the Chamber of Deputies there will be twenty-two Conservatives and twenty-one Liberals.

Poland.—Solemn Masses and other services in church and field, marked the close of the three days' celebration of the tenth anniversary of Polish independence. The President, accompanied by members of the Cabinet, attended the Pontifical Mass celebrated by Cardinal Kakowski in the Cathedral. Members of both Chambers of Parliament, of the diplomatic corps and high military and civil officials were in attendance. A field mass was celebrated, with a sermon by Bishop Bandurski, before the military review in which infantry, cavalry and artillery passed under the scrutiny of Marshal Pilsudski.

Rumania.—Except for the Bratianu Liberal party, the entire nation was rejoicing over the formation by M. Julius Maniu of a new Government with the Nationalist Peasant party in control. In the capital and more particularly in Transylvania huge crowds enthusiastically cheered the party's victory. The new Cabinet was sworn in on November 10 and immediately the Regents ordered the Assembly dissolved and new elections for next month. All the new Ministers belong to the Premier's party. Five are Transylvanians from M. Maniu's own province; one each represents Bessarabia, Bukovina and Banat; the others are from that section of the country comprising pre-War Rumania.

The new Premier is the first Roman Catholic to head the Greek Orthodox nation. Born in 1873 he entered the national Parliament in 1918 and has continued an important figure in the life of the country ever since. He has been President of the National Peasant party since 1926. Under his leadership the Peasant party, formed

after the War, and the Transylvanian National party fused. For the past year he has been seeking dissolution of Parliament and a national election on the score that the present arrangement was unfair. In July, he demanded the resignation of the Bratianu Government and declared that his party would repudiate any national stabilization based on a loan unless M. Bratianu were ousted.

The Bratianu Liberals immediately after the inauguration of the new Ministry began to thwart its proceedings. The Opposition press and politicians attempted to vilify and ridicule the new regime. The attacks, however, were so puerile that they were generally interpreted as an admission of Bratianu's weakness. Thus the attitude of M. Maniu against the national minorities was assailed on the score that giving them the same juridical, civil, commercial and financial rights and opportunities would be handing the country over to "foreigners." The outstanding points of the new Premier's policy were, as announced:

First, complete freedom of the press, "my best friend because it is truthful."

Second, the slogan of equality between men and lawful procedure in Government.

Third, work in the open, not in the dark.

Fourth, the free elections which will reveal the will of the people, such elections being provided for by special decrees before the vote is polled.

Fifth, the continuation of the loan negotiations for the stabilization of the currency.

Sixth, repeal of all unfair economic laws enacted in past years, to give again to foreign capital equal rights and privileges with domestic capital in Rumania.

Seventh, revision of the customs tariff downward.

In an official party statement the National Peasants maintained that they had accomplished "a bloodless revolution and all credit is due to the Council of the Regency whose wise handling of a critical situation averted a national disaster."

One year ago, Father Pro and his three companions were shot to death by official bullets. Incontestable evidence would seem to indicate that he died as a martyr for Christ. "Assassin or Martyr," by William J. Kenealy, to appear in next week's issue, reviews the facts of Father Pro's brief, fascinating life and of his harrowing, heroic death.

A well-reasoned sedately-expressed discussion of "Scholarship and Culture" is the essay by P. J. Carroll, appearing in our next number.

Eight years ago, in Milan, was founded a new kind of religious congregation, which called itself the Company of St. Paul. It was organized to meet modern problems by most modern method. Paul Hanley Furfey describes its activities in an article entitled "A New Italian Social Project."

Concluding his discussion of "The Suicide of the Irish Race," M. V. Kelly, in the third article of his series, makes it quite clear that city life is fatal to the propagation of the Irish.

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Thanksgiving Day

THE ancient and honorable festival which we call Thanksgiving Day is at hand. In the fact that in the United States alone does the civil power set aside a day on which the people are invited to return thanks to Almighty God, the religious-minded citizen will find cause for gratification. The custom undoubtedly had its origin in pioneer New England, where under an extreme of Puritan influence it usurped for many years the place of Christmas Day. Joel and little Deborah might gambol it, in the grave fashion befitting a Puritan festival, on Thanksgiving Day, but the poor little creatures knew nothing of the Friend of children in His crib at Bethlehem. Happily, however, even in New England we can now turn our minds to God in grateful remembrance on the last Thursday in November, and feel our hearts respond with deeper gratitude as we contemplate God's great Gift to the world on Christmas Day.

Christian folk will note with pleasure that within the last decade and a half Thanksgiving Day has assumed a more definitely religious tone than some of us knew in our childhood. Once it was a day for feasting merely, and without cakes, ale, and our national bird, the turkey, the festival was sadly incomplete. With these creature comforts at hand, the beginnings of a day of solid comfort were beyond hazard. But Mr. Volstead has deprived us of ale, that creature baptized by centuries of Christian usage, and the food profiteers have made the once abundant turkey the peculiar comfort of the opulent gullet. The rest of us must procure such meats as are in keeping with our lean purses, and season the dish liberally with thankfulness.

The custom of opening the churches for religious exercises is becoming common. There was a time when to throw open the doors on any morning save the Sabbath, savored of popery and the Gunpowder Plot. That era is passing as it should. Thanksgiving Day may be very properly celebrated with feasting, but its real purpose is

lost unless we go down on our knees to return thanks to Almighty God for His countless blessings.

Governor Smith expressed one part of our duty admirably in his speech of November 13. "America cannot be unmindful of the blessings that have been showered upon her by an Almighty and Divine Providence," said the Governor. "No one can read our history and be unmindful of the proclamation of the President of the United States, asking that on Thanksgiving Day, in grateful appreciation, we offer thanks by prayer, and at the same time pray for a continuance of that benediction."

But we can go beyond this. For every Catholic the proper celebration of Thanksgiving Day will include, when possible, the bestowal of alms, attendance at the Holy Sacrifice of the Mass, and the reception of Our Lord in Holy Communion.

America's First Citizen

RARELY has a man been greater in defeat than Governor Smith. Undaunted and undismayed, without a trace of bitterness, but full of charity and hope, he is a statesman with whose services the people cannot well dispense. We shall retain them, even though we cannot hail him as President elect, and even though within a few weeks he will be but another in that brief list of New York's distinguished Governors which includes Clinton, Cleveland and Theodore Roosevelt. Retiring to private life, he will serve us as America's First Citizen.

The address which he broadcast on the night of November 13 is evidence of his genius for constructive politics. He reminds us that Mr. Hoover is not president of the Republican party but President of the United States. He is, therefore, "entitled to the cooperation of every citizen in the development of a program calculated to promote the welfare and best interests of this country." More than this, "he is entitled to a fair opportunity to develop such a program."

Possibly other public men have spoken in similar terms of triumphant opponents. Possibly, too, they have meant what they said. But Governor Smith's conduct of his high office at Albany is proof convincing that he means precisely what he says. In his appointments to office party faith counted for nothing. His aim was not party dominance, but the welfare of the State. This clear-headed man was never under the delusion that honesty and brains were in the exclusive possession of the Democratic party. If he could gain the allegiance of the Republicans for a worthy project, he welcomed it; indeed, his ability to secure Republican support marked him at Albany as an executive able "to get things done" by harmonizing militant factors.

Particularly pertinent were the Governor's remarks on the function of a minority party. In our political system we have no rulers and no superiors, but only public servants. Jefferson has observed that Governments with difficulty relinquish a power once assumed, but always seek to enlarge it. The dictum is even more applicable to public officials, as the history of the last eight years has shown. A vigorous and intelligent minority party serves

the country by checking the ambition of these too expansive officials. It performs a service even more valuable when it defends the Jeffersonian principle that the minority has rights which no majority, however great, may disregard. In other words, a minority party is not a mere obstruction, but acts positively to defend principles upon which the common weal depends.

"It will not do to let bitterness, rancor, or indignation over the result, blind us to the one outstanding fact that above everything else we are Americans. No matter with what party we aligned ourselves on election day, our concern should be for the welfare, happiness, content and prosperity of the American people." With these sentiments of exalted patriotism, Alfred Emanuel Smith retires from public life to become America's First Citizen.

The Rector of the Catholic University

THE distinguished line of rectors at the Catholic University was renewed on November 14 when, by appointment of the Holy Father, the Right Reverend Monsignor James H. Ryan was inaugurated, in succession to Bishop Shahan. Representatives from the chief schools of the United States and Europe took part in the solemn function and the State was present in the person of President Coolidge. AMERICA congratulates the University, and is confident that the wise guidance of Monsignor Ryan will open a new era for Catholic university training in this country.

For the theme of his inaugural address (which we trust will be printed for wider circulation) the new Rector chose the place of religion in education. The University stands for the principle that "science, philosophy, and religion must go forward *together*, if a well rounded and acceptable world-view is to prevail." Hence the educational institutions founded under Catholic auspices universally reject intellectual separatism. "This University represents the ideal of a unit truth, which unity, if obscured at times, is achievable if men will but continue with patience and loyalty their search for unchangeable wisdom."

To Catholics the principle is familiar. We can conceive neither a well-ordered society, where it is universally rejected, nor an environment in which man can reach the highest perfection of which he is capable. In itself separatism leads to a confusion which readily slips into moral and intellectual anarchy. If in the United States, where the principle rules practically our whole system of education, we have not arrived at that degradation, the reason is to be sought in our instinctive impulse against its ultimate conclusions. To save the academic ship, it has become necessary to jettison logic.

Thoughtful educators, dissatisfied with the results of the system are indeed beginning to question its underlying philosophy. These will recognize the truth of Monsignor Ryan's observation that while "one of the fundamental forces making for the development of the democracy in which we live is education," many of us are uncertain as to the import of the attitudes which we assume "toward the educative process and its functioning." Certainly, as

Monsignor Ryan points out, "a lip service will not save democracy." Unless education functions to give man a proper knowledge of himself, his fellows, and the world about him, it will not build up, but rather, tear down. If our democracy is not merely to survive, but to function as an aid in man's slow process to higher thinking and better living, we must reject that Hegelianism which has wrought such havoc in our attitude toward the State and man, and bring the State back to the duties proper to it. Particularly must the place of education in the State be defined. Not only have we, most unfortunately, concluded that schools which reject the principle of separatism may have no favor from the State, but, of late, many Americans have tacitly acquiesced in the proposition that the rights of the State in education are exclusive and supreme.

At another time we hope to return to Monsignor Ryan's inaugural. But no comment on the day would be complete which omitted the graceful reference by Cardinal O'Connell to President Coolidge as one who both as Governor of Massachusetts and President "had ever given valiant testimony to the need of Faith in learning." In honoring the President with the degree of Doctor of Laws, the University honored itself, and in accepting it the President again affirmed his belief in "the need of Faith in learning."

Support for the University

THE Letter of Pius XI to the American Hierarchy points out clearly our duty to support the Catholic University. It should also be a source of consolation to Bishop Shahan, whose labors are praised by the Pontiff, and of encouragement to Monsignor Ryan and his associates.

After brief reference to the growth of the University, the Holy Father repeats and makes his own the desire of Leo XIII, Pius X and Benedict XV, that the University "be provided with all the means it ought to have in abundance for the achievement of its purpose." The slender funds of the University have been wisely administered, but it is a matter of common knowledge that the liberal income which, it was thought forty years ago, Catholics would provide, remains unsecured. Almost without intermission, the University has been obliged to fight not poverty but want. Had not private philanthropy and a few Catholic societies aided at critical moments, its progress would have been seriously impeded. What has been done by the University, has not been done because of adequate endowments, but because of sacrifices which no University will care to demand long from its faculty and officers.

These conditions should not be suffered to continue. Three Pontiffs have called upon us to support the University by our contributions, and now Pius XI once more reminds us of our duty. He earnestly recommends that a Sunday be set aside annually to be known as "Catholic University Day," on which the clergy will "explain the scope and needs of the University, and urge the Faithful to contribute to the utmost of their ability." But the Holy

Father goes beyond this recommendation. "This does not mean," he writes, "that the question of aiding the University is to be dropped for the rest of the year." He further suggests that in every parish groups consisting of the clergy and the laity be formed, the members pledging themselves "to make regular donations of specific sums to the University." A special appeal is to be made to the children, "for they with their tender hearts, ready as a rule, to join in every noble enterprise, can easily be brought, under the guidance and persuasion of their parents, to love the University, the greatest of your institutions, once they realize that it is, now and always, the bulwark of their religion and of their country." And the Holy Father adds, "Loving it, they will vie with one another in giving their mite to help it. For it is quite natural that from childhood onward they should aid the University from which in their later years they will seek wisdom and all things else that go to the adornment of life."

No doubt the Bishops will in due time give effect to the wishes of the Holy Father by designating a "Catholic University Day" and by prescribing the particular form to be adopted by the parish groups. Catholics in the United States, as Pius XI has observed on more than one occasion, are generous. If their contributions to the University have not been sufficient in the past, the reason is, very probably, that the needs of the institution were not made known to them. That they will meet the wishes of Pius XI, we are sure. With their aid, the University will enter upon a new career of usefulness, and the hopes expressed by its founders forty years ago will be more than fulfilled. The Pontiff has spoken. It now remains for us to follow him.

Our Catholic Cousins

IN a communication to the *New York Times*, Dr. Frank T. Kolars, of Hunter College, writes that practically all our Presidents, from Washington down, "have had both blood and marital relatives who were Catholics." Thereupon he transcribes a catalogue.

While the list submitted by Dr. Kolars is probably not complete, it makes a fairly imposing show. The Rev. Richard Blackburn Washington, of Richmond, Virginia, is a direct descendant of John Augustine Washington, the President's brother. The Catholic Bayleys and Setons link with the Roosevelts, the Sargents and the Fairbanks with the Coolidges, and the Goodhues with the family of the President's wife. Woodrow Wilson's aunt, Mrs. Virginia Medary Wilson, was a Catholic, as also was Lincoln's aunt, Mary Mudd Lincoln. A President of another sovereignty, Jefferson Davis, had a Catholic niece, Mary Jane Bradford Sayre, whose son married Jessie, daughter of President Wilson. Even unsuccessful candidates have Catholic kin, as Mrs. Esther Greeley Cleveland, sister of the redoubtable Horace Greeley, of Civil War fame, bears witness.

The lesson of all this seems to be that Catholics have been infesting this country for some years. The trouble seems to have begun with Columbus and his crew; and

was accentuated by various bands of Papists who came to these shores in the days of the Colonies and managed to keep on staying here.

That is the lesson; as to the moral we are somewhat dubious if there be one. In lieu of a better we suggest this: "Don't throw sticks carelessly. You may wing a Catholic cousin."

A Lesson in Communism

CERTAIN juvenile Communists are making life decidedly uncomfortable for the principal of one of New York's junior high schools. They are circulating among the pupils a mimeographed magazine which demands free meals and free clothes. They also demand recognition for certain principles of school government which, if youthful human nature has lost none of its irresponsible vigor, would make the school more like a bear pit than an academic institution.

More recently these misguided young people were conducted to a hall to be addressed by more or less prominent Communists. The general tenor of the speeches consisted in attacks upon the principal and the teachers, who were described as "tools of the bosses," and in panegyrics on Soviet Russia. The conclusion seemed to be that we shall never take our proper place in the scale of civilization until our schools are conducted by the pupils. What is to be done with the principal is not clear.

In some of its aspects this revolt is simply amusing. But it is not particularly amusing to think of homes and schools in which the methods demanded by the youthful rebels were generally adopted. We have no great fear, however, of an immediate adoption. The parents of these children realize that in a school, as well as in the home, there must be a center of authority. They are fully capable of applying the family hairbrush, if necessary, for the purpose of enforcement. And we feel quite sure that they will apply it vigorously.

Against this philosophy of reasonable subjection the Communist revolts. Even Soviet Russia has not convinced him that every community must choose extravagance, inefficiency and corruption, or obedience. He seems quite incapable of understanding that clothing and meals do not materialize out of the air by Soviet dictate. If he wishes a coat and a dinner he must pay for them. We not only admit, but maintain, that it is the duty of the community to do away with social and economic factors which condemn him to go fasting and bare. But common sense cannot envision the possibility of a permanent State, vested with the duty of providing the citizen with those commodities which he should and can get by his own efforts. No one has yet devised a workable scheme in which all families shall receive a living wage in return for taking in, week after week, one another's family wash.

The Young Pioneers would do well to give at least as much attention to the consideration of their duties as to a study of their rights. To recognize our duties sometimes diminishes in startling fashion the long catalogue of our supposed rights.

The Catholic Study Club Movement

SARA KOUNTZ DIETHELM

IT was the consensus of opinion of those present at the Study-Club Section of the eighth annual Convention of the National Council of Catholic Women at Cleveland, Ohio, early in October, that it was an outstanding feature of the Convention both from the standpoint of progress and of enthusiasm. The summary made at the outset by Mrs. P. N. McBride of Portage, Wis., Chairman of the national committee for the promotion of study clubs, aroused such a response from those attending the section that it was impossible to give everyone a hearing or to get adequately the expression of women representing study clubs in almost every part of the United States.

The great enthusiasm in the discussion stimulated increased interest in the study-club movement and a responsiveness that was contagious. It marked another milestone in Catholic intellectual advancement, and bore witness to the fact that Catholic women are espousing the cause of Catholic social action which is being so emphatically stressed by the Hierarchy of the Church in this country.

Adult Catholic education has grown to be an urgent necessity. Catholic citizens are rapidly being awakened to the consciousness that if they are to have a greater understanding of their duty to Mother Church and to this great American democracy they must be up and doing. Since the National Council of Catholic Women was organized eight years ago there has been a slow but steady growth in the study-club movement.

In the last three years interest in adult Catholic education has grown by leaps and bounds. Catholic women have banded themselves together here and there to participate actively in discussion of topics of national and religious consequence. Realizing that a definite plan of study makes for thoroughness, quickness, mental agility and a readiness to grasp the import of civic and Church problems, they have seriously entered into a consideration of ways and means to promulgate Catholic growth and to arrive at a greater appreciation of that vast and imperishable literature which is the boast of Mother Church. It developed in the course of the Study-Club Section's deliberations that a wealth of material had been utilized in order to develop the study-club movement, to broaden the viewpoint of the individual Catholic and to emphasize the significance and the extreme necessity of Catholic adult education.

Some groups reported they were studying the Mass and the liturgy of the Church; others that they were engaged in purely cultural pursuits, such as a consideration of Catholic authors, and the study of the fine arts and music. Still others admitted being concerned solely with civics and legislation. Then there were groups engaged in working out methods of creating public opinion for the pur-

pose of interpreting Catholic standards. A number of club chairmen announced that they were engaged in purely philanthropic education, that is, in studying means of procedure in juvenile-court activity, in housing problems, in the providing of foster homes for orphans, in aiding the foreign-born mothers and in kindred problems. Some ambitious women stated that they had been studying philosophy and logic under guidance in order to arm themselves with weapons of defense in debate, that they might logically defend the position of the Church under fire.

The variety of methods in use in study-club activities included, as reported during the session, the institute, the small-group idea, the lecture method of education, the round table, and the varied program, each developed or planned with reference to the needs of the individuals enrolled.

Naturally there was a large element of human interest in the progress of the section. One alert little woman suggested that it might be well to turn sewing clubs into reading circles, particularly in districts where the study-club idea had not permeated, with one woman to read as the others sewed. Another little resident of a small town in Pennsylvania frankly asserted that she had been obliged to leave school at the age of ten to go to work, but having "married well" was now in a position to affiliate with a study-club group, and was eager to set in motion a movement to undertake the broadcasting of the study-club idea. From coast to coast were read reports of study-club activities and of the problem entailed in selecting suitable assembly centers. Meetings, it developed, were held in private homes, in school classrooms, in art museums, in public libraries, in parish halls, and in community houses.

There were questions and cross-questions, currents and counter-currents. The enterprising head of a Brownson Club in a small Michigan town was desirous of finding a means to stimulate interest in the Holy Sacrifice of the Mass and immediately a Cleveland school teacher arose and eloquently described the Divine Love Story of the Mass, the famous and moving story or lecture by the Rev. George Keith, S.J., a love story both from the idea involved and from the love and devotion instilled by Father Keith into his message.

There was a pressing plea for the use of the Catholic Book Club, with headquarters in New York, which so admirably represents the noblest in current Catholic thought and ideals; and the splendid material available in the plans and outlines of the National Catholic Welfare Council was heartily endorsed.

A diocesan speakers' bureau was reported as having been successful in a number of cities and it was suggested that various dioceses cooperate in bringing speakers from distant points, each sharing the expense.

No one seemed anxious to leave the assembly room and it was long past the appointed time when the Study-Club Section of the Convention adjourned, as there seemed to be "an embarrassment of literary riches." By way of concluding the session it was unanimously voted to bring before the national board of the Catholic Council a recommendation that a greater length of time be allotted to the study-club groups at the next convention, to be held in Washington in 1929.

Such an enthusiastic gathering of Catholic leaders among the gentle sex left no doubt as to the significance of the forward march of Catholic progress. The Catholic tradition has flowered since the days when monasteries were centers of culture, and when monks jealously guarded those great treasure-houses of knowledge, the immortal masterpieces of literature, and there has never been a period when the Church did not espouse the cause of learning. Today there is a renewed interest in Catholic culture, which is a hopeful forecast of a great renaissance in Catholic letters and in Catholic lay activity.

Out of the Study-Club Section of the eighth annual Convention of the National Council of Catholic Women came constructive suggestions that will help to formulate plans for many new study groups, and that will broaden the scope of Catholic women's activities. With the memory of the eager response elicited by the many able reports presented, and with the vision of the ideal ahead, Catholic intellectual advance cannot but gain momentum during the coming year.

It is evident that the seeds of interest in Catholic literary and social activity have found rich soil; there will soon be time for another harvesting, and in the words of Miss Mary G. Hawks, National President, "Many the tares that are sown; we gather together—the gleaners, for God's Spirit to use as His own."

AN OLD GAELIC AIR

Mellow as note from faery trumpet blown

In some far moss-grown rath of Eire olden,
Hark! how the wingéd harmonies upswell—

Flooding the leafy aisles with echoes golden,
Laying a spell on every hearkening ear
Of wonderment, shot through with airy laughter,
The chant of moon-flowers dancing down the wind,
The chant of frolic starbeams dancing after.

Such music this, perhaps, as that which once

In gray Cruachan lulled the virgin dreaming
Of fair-browed Finovar—a white rose set

In dewy quiet 'mid the spear-shafts gleaming.
Or to such strain may Deirdre's glancing feet
Have sped a measure, free from mortal vision,
Ere yet the love and sorrow of the world
Had broken on her girlhood's dreams elysian.

Ah, silver streamlet born of Danaan springs,

That down through all the years has flowed unbroken,

How shall your linkéd witchery of sound

By any word of mortal lip be spoken?

A part of all life's loveliness you are—

The sun, the wind, the whispering forest spaces,

The overarching clouds, the tides that run

To lip the sands of glimmering twilight places.

ELEANOR ROGERS COX

The Brown Derby

LEONARD FEENEY, S.J.

DEAR AL:

You are still, officially, the Governor of the State of New York, and I should not address you with so much informality. I have a dread of being indecorous, and I generally speak of you as "Governor Smith" even to members of my own family. But I am sure you will allow me the privilege of calling you "Dear Al" even though your term in the mansion at Albany has not yet expired, when I tell you that I come from Massachusetts.

It goes without saying, Al, that we Catholics were a tremendous liability to you in your recent campaign. Politically, it hurt you to be one of us. It ruined you. If you could only have disowned us somehow, if you had only soft-pedaled the fact that you go to Mass on Sundays, if you had only snubbed a few Catholic priests in public, or if you had come out with some diatribe against nuns and Religious Orders, or something of that sort, nice and compromising, you could have had the White House, garage and all, for the asking.

We are sorry that you have been so humiliated on our account. We are wholly to blame, Al, and we know it. But, if you remember, we told you it would be that way. We told you what it would cost to be a Catholic: the insults, the ingratitude, and the misunderstanding. We didn't stand by *you* in the campaign. There wasn't a word in your favor uttered in our pulpits. *You* stood by *us*. You wouldn't desert or disown us no matter how much it cost you. You learned long ago in Sunday school the meaning of a little emblem we always carry close to our hearts. It is a crucifix, and on it is transfigured another Happy Warrior who was welcomed by the crowds in Galilee and Judea in His day. He had His Palm Sunday too. But when they balloted to see whether He should live or die, all the votes were against Him.

We are not bitter, Al, over your defeat. If we were a bitter lot, you would have left us long ago, for you are yourself incapable of any bitterness. "It's all right," you said, "don't mind me," when they told you that the game was up and the solid South had been broken.

There are a number of incidents in connection with your defeat which I could enumerate in order to console you, if I thought you needed to be consoled. Maybe you didn't hear about the band of little boys on our street who had saved all their fireworks from the Fourth of July, to celebrate your victory; and they had to throw them into the river because you weren't elected President. Maybe you didn't hear, either, about the man who tends our railroad crossing, who was found weeping in his shack the night you went down to defeat. I could tell you also about the convent of cloistered nuns who made a novena—not that you would be elected (for it doesn't make much difference to them who is President, as long as he lets them say their prayers)—but in order that you wouldn't be *assassinated*. They were afraid someone would hurt you, Al, and even to their innocent and unworldly hearts you were utterly precious. I might men-

tion, too, the old lady who stayed up till three o'clock, the morning after the election, saying her rosary and begging the Blessed Mother of God "not to let Al get broken-hearted." The night of November sixth was a night of sixteen million tragedies, and it may cheer you, Al, to know that when you went to bed that night, you did not lie awake alone.

For all that we hurt you, Al; for all that we kept you out of the White House—and we did—there was one thing we gave you which we alone could give. We gave you the Brown Derby. That is our triumph and that is our joy. The Brown Derby is ours, and if you were not a Catholic you would never have thought of it in your hours of success. It was something more than a political slogan. It was an emblem of a heart touched by the light of Faith, of one who, in the sight of the God above him, refused to take himself too seriously. Because you are a Catholic, Al, you can fathom the Divine humor of the universe, and man's rightful and puny place therein. Because you are a Catholic you can see the ultimate purpose of things, the trivialities of time; and you were able to realize that life at its wildest and most exciting moment is nothing more than a bauble and a toy in relation to the eternal destiny for which we are intended. And when they made all but a god of you (and no man in the memory of man was ever heralded with such enthusiasm and wild acclaim as you were), you did not assume the seriousness of a Napoleon and swagger and lord it over the human masses cheering at your feet; you did not put on the heroic attitude of a Caesar and cry out "Bring me my crown! I feel immortal longings in me!"; in the simplicity of your heart you waved the Brown Derby in the face of the world. It was a Catholic's appraisal of the greatness of this life, and his humble gesture to eternity.

There is something else, Al, for which we Catholics may take credit. You have probably forgotten the incident altogether, but the newspaper reporter at your elbow put it down in black and white. They say you do not read many books and are not overfamiliar with the works of great literature. Nevertheless, Al, you uttered the most poignantly tragic line I have ever read since the day I closed my Homer and left old Priam standing over the dead body of Hector, in the final tragedy of the Iliad. The newspaper says you were sitting at the radio and listening to the last reports of the balloting on election night. One by one, over the air, the returns kept coming in, and it finally dawned on you and all your friends about you that the Republican cyclone had burst and had dashed all your hopes to the ground. "I guess it's all over, Governor," said one mournful voice at your side. "Yes," you said, "it's all over as far as politics is concerned. But remember, this is Katie's birthday. Let's all go up stairs and cut the cake." Al, that line is a masterpiece. It is tremendous, unforgettable, freighted with the poetry of Catholic life. "This is Katie's birthday. Let's all go up stairs and cut the cake." For that one line, at such a moment, when Napoleon might have gone mad, or Caesar taken his own life with a spear, Shakespeare would have taken you to his heart forever.

For that one line we Catholics are proudest, and God Himself is most grateful. It is your title to greatness forever.

From now, Al, I hope you will be left alone. You have given your fellow-countrymen enough free happiness; let them now find out how to be happy for themselves. From now on Dr. Cannon, Mrs. Willebrandt, the erudite Mr. Marshall, Senator Moses, the Ku Klux Klan, the Anti-Saloon League, the Fellowship Forum, Mr. Will Rogers and his Volsteadian humor (one half of one per cent!), the Honorable Heflin and everyone else who was so anxious to protect America from you, will let you live your life with your family in peace and contentment. There will be no more prying into the secrets of your household, no more scrutinizing of your literary, cultural, racial, social, political and religious deficiencies. From now on there will be calm and comfort and peace. You can sing "The Sidewalks of New York" at your own fireside with your own little family about you. If you choose to smoke cigars and spit in a cuspidor, that is your business. You can even wear suspenders if your comfort so dictates—and "ain't" and "don't" will be forgiven among your friends. Nobody will hold the Fulton Fish Market against you; nobody will break into a guffaw at the mention of Oliver Street. You can dance and sing to your heart's content, and next year on November sixth there will be another cake for "Katie's birthday."

If sometimes you ever grow wistful, and there crowd back on you the memories of what might have been if you hadn't been one of us; if there ever creeps into your heart the feeling of remorse and regret, put on the Brown Derby we gave you, Al, and go out and look up at the stars.

THE BLOT

See, Lord, a blot o' night!
Who has stained Your light?

"My scribe, old Brother Sun,
Scarcely had he done
With gold and changed to umber,
When, nodding off to slumber,
He turned in dream of morn
And spilled his shadow-horn."

An accident! How strange!
"Nay, child, permitted change."

But what his dream, and when
Shall it come true? "Amen,

"He saw creation's Clerk,
With alien fire, mark
Renewal's brand on nature's
Expectant, groaning creatures;
Nor woke before his brow
Took on My sign of *Thou*."

A dream of morn? But, Lord—
"Yea, child, of Light restored."

FRANCIS CARLIN

The Suicide of the Irish Race

M. V. KELLY

(The second in a series of three articles.)

EVERY time allusion is made to the disappointingly slow growth of Irish Catholics in the United States, someone takes the floor to remind us of the hosts of Methodists, Baptists, etc., with good old Irish Catholic names. It is a line of defense which is entirely overworked. Besides, we are not doing our race any signal honor in being so ready to advertise the propensity of its members to apostacy. Surely the greatest glory in our history has been the stern withstanding of such influences during centuries of direct persecution. Why hold forth contrary weakness as an outstanding characteristic of Ireland's children in America?

The theory, however, is that apostacy in the United States has been confined to country places where individual Catholics or Catholic families spent their lives without church or school or the attendance of a priest. What seems to be forgotten in adducing these cases is that, after all, only a very small fraction of Irish immigrants to the United States located themselves permanently under such conditions. We might almost say only a negligible quantity;—the great, great majority at every period seeking occupation and taking up their residence in cities and towns. Meanwhile a Kelly, a Burke or a Shea was employed on railway construction through territories, then and now, distinctly non-Catholic. Continued employment, assured income, or some other temporal advantage fixed him to the locality. Eventually, he married a Methodist or Baptist girl; there was no other kind there. The posterity bearing his name today can be reckoned in hundreds. A limited number of similar cases will explain a great deal of the alleged apostacy so often brought forward to our discredit.

A few years ago, Dr. Austin O'Malley, not only recognizing a diminishing tendency in the numbers of the Irish in the United States, but actually alarmed at the prospect of their ultimate disappearance, claimed to have arrived at a scientific explanation in the effects produced by change of climate. Races, he contended, migrating from a cooler and darker atmosphere, gradually become extinct in more southerly and sunny regions.

It might be well to remember that this result is by no means observable among the Boers, whose change was from cool, cloudy Holland to South Africa, by no means either cloudy or cool.

It is not manifest in Australia where the highest rate of natural increase among people of Irish origin is recorded in Queensland—of all parts of that extensive dominion occupied by Irish unquestionably the hottest and sunniest.

Dr. O'Malley's theory does not explain the slow rate of increase attending the Irish portion of Canada's population, a country whose climate is not usually classed among the torrid.

It does not explain how it is that the Irish settling in

England during the past three generations have multiplied so slowly, if, taken on the whole, there has been any natural increase at all.

It did not result among the British emigrants in the United States—from England, Wales and North Ireland—who, though at no time prominent in immigration reports, today make up more than half the white population of that country. It certainly is pertinent to ask how it is that the British maintain a numerical superiority in a country flooded for generations with tides of people from almost every country in Europe.

But Dr. O'Malley's theory cannot apply to people of Irish origin for the simple reason that it is not in the hotter and sunnier parts of the United States that the Irish are chiefly found. The New England States, New York, Pennsylvania and Ohio are surely no menace to any people because of the unbearable heat of their seasons.

We are all disposed to ask: "Why are the Irish abroad not multiplying?" The answer is very simple: "Because such large proportions of the Irish abroad are in cities." In passing it may be remarked that this is the only answer yet advanced to explain why Irish Catholics in the United States multiply themselves so slowly in comparison with the rate of increase attained by French Catholics in the adjoining country.

That city families and city populations tend to extinction is no longer a matter of controversy. There is no room for two opinions on it. It is no longer merely a theory. Students of sociology and biology look upon it as a scientific fact. Not one of them, as far as I am informed, holds anything to the contrary. Outside the expert class, no one giving the matter particular attention for a reasonable length of time finds any difficulty in accepting the view. If any of my readers can produce authority in opposition, it would be important to hear from them at this stage.

In ordinary literature we are constantly meeting with such conclusions as that of Dr. Dazzo, the eminent scientist of Budapest, who announces that "the fourth generation of the city dweller is unknown."

For a long time it has been a common saying that a grandfather of London birth is rare, while a great-grandfather is unknown.

Years ago a French writer, of note in his day, put the matter in this form:

Build a wall around Paris, provide its inhabitants with everything requisite for wholesome living within its walls, just as far as such is possible under conditions of city life; give them food, sanitary homes, occupation, education, pastimes; allow none to leave for elsewhere and allow no outsiders to come in and take up their residence; at the end of three generations Paris will be a desert.

In the *Catholic World*, January, 1924, a Jesuit scholar (whose name I just now cannot recall) of high repute in Germany through his sociological studies, is quoted as say-

ing: "Even the great Catholic city of Cologne, left with no recruits from rural districts, would be without any population at the end of three generations."

The 1920 census of the United States throughout its columns keeps the line strictly drawn between rural and urban populations. Towns of 2,500 or more are classed urban; everything else is rural. Close study of these reports has yielded some startling revelations on the very question of natural increases. It has been found, for example, that although the total urban population is considerably in excess of the rural, the number of children in rural schools is four millions in excess of urban schools.

Again, accurate figures are given showing in each locality the number between the ages of nineteen and forty-five, the age of parenthood, and also the number under nineteen, the age of childhood and adolescence. It has been found that a rural district with any given number within the parenthood age will have almost twice as many under nineteen as will an urban population with the same number of parenthood age. This is simply saying that the birthrate in a rural population is, on an average, twice as high as the birthrate of an urban population. Not exactly the birthrate, perhaps, but the proportion who grow into youth and adolescence.

I would ask my readers if they know of any student of sociology, social conditions, vital statistics, or anything in that line of research, who has discovered anywhere a population of city rearing becoming more numerous decade after decade solely through the contribution made by natural increase.

A little observation among people of our own personal acquaintance and in our own respective surroundings will of itself reveal marked differences between city and country conditions affecting this question. To enumerate a few:

1. Children are an asset in the country. They are a heavy liability in the city. It is only a short time until the country child, boy or girl, begins to be of real assistance to its parents; in the city little assistance is given under the age of seventeen or eighteen.

2. In the family budget the additional outlay entailed by the support of an equal number of children, for rent, fuel, food and particularly for clothing, is very much less in the country than in the city.

3. The number of marriages in proportion to the entire population is much larger in the country than in the city.

4. The average age at which people marry is much lower in the country than in the city. City occupations, sometimes because of their uncertainty, more frequently because of their inadequacy to the support of a home and family, tend to postpone the date at which marriage can be contemplated. The habits acquired by city young people of spending all their earnings, their inability to resist the lure of multitudinous public amusements, the attractiveness of dress and the tyranny of fashion, the realization of what all this will mean to a growing-up family, simply puts marriage out of the question for a large proportion of city young people.

5. The more or less debilitated physique of city-bred young people, young women particularly, results in in-

capacity for parenthood. If they marry, generally the number of children is small, often none at all.

6. Many city young men, brought up unaccustomed to strenuous exertion, unfamiliar with long hours and steady employment or anything in the nature of drudgery, calculating on a large allowance to provide for their own personal comforts and pastimes, are loath to assume the burdens and responsibilities of a home and family.

As describing a general result of all these conditions of the population, only a minority, and that a small minority, of city grandparents see grandchildren in number surpassing the number of their children.

Beginning a little more than twenty years ago I have been attached to the staff of one city parish at different times, spending, in all between thirteen and fourteen years. The parish is not large, thus enabling us to become acquainted with everyone, old and young. The children passing from the parish school to the higher grades in my earliest days here are now thirty-five years of age, or fast approaching it. As yet, half remain unmarried.

Recently I jotted down, just as they occurred to memory, the names of thirty-two families, all the daughters in which twenty years ago were either married or of a marriageable age. The purpose was to find how their numbers compared with the numbers of the next generation, which at this date can be practically assumed complete. The total number of daughters in thirty-two families was ninety-four. Had they all married, there would need to be 188 children to replace them and their husbands; 189 children would give a natural increase of one, provided every one of the 189 grew to manhood or womanhood. On fuller inquiry I find that what has really happened is this—of those ninety-four daughters, thirty have become mothers; their children total 85.

I give these figures for what they are worth. There is nothing special in the cases. The families brought in evidence are all of the ordinary class of families in an ordinary city parish. Any city pastor is in a position to make similar inquiries among his people. It would be interesting to note how far records in other congregations agree with what is given here.

DISILLUSION

I shall not go to autumn woods again
However brave they be;
Better it were to view them from afar
Than ever know
Their ghastly pageantry.

They lured me on,
Bright leaf and burning bough,
Until I stood beneath
Their flaming emptiness.

And now
I shall not go to autumn woods again;
Beauty is there,
But, ah,
Death under foot!

SISTER M. EDWARDINE, O.M.

Changing Hospitalities

MARY E. MCGILL

THE open season for tourists is now over. For many weeks past fair-weather migrants, like provident birds remembering resting places of previous flights, have carefully preserved in their address books the names of acquaintances and friends residing in sundry States, in whose homes they hope to find shelter for a period to meet their convenience in covering local points of interest. The proprietors of hotels view this practice with scant approval. These tourists are not the invited guests of domiciled individuals; they are sightseers and variety seekers. By the law of equity the restaurateur and the innkeeper should be patronized.

The fact remains that since the spring fries assumed juicy proportions suspense has rested upon the poultry yard. But soon our country cousins may count their chickens with reasonable assurance, selecting promising pullets and brightly plumed young roosters for the perpetuation of their brood without fear of subsequent slaughter. Neither have dwellers in our crowded cities been free from their particular anxieties during those months of wanderlust.

This all sounds very inhospitable. It is just that. Crowded lives are responsible for the spirit of depression which surprise guests bring with them, as they gaily upset important plans. Usually social upheavals can be leveled in a satisfactory manner; but business interruptions present a more serious problem.

Even the calmest minds will concede that the propitious moment for unheralded visitors to a cityite is not when the lamb is gamboling on the highest hill and the thrifty housewife has bought her chops for dinner, after carefully counting noses; nor when the early summer sun has wooed a blush to the cheek of the luscious tomato, at fifty cents per pound for the pigment. It is a moot question when is the best time for unexpected arrivals. Surprises are not the joys they once were, in any event.

But despite changing conditions, distant friends, whether natives of the green hills of the Blue Grass State, or dwellers in the lovely Berkshires, are prone to remember the expansiveness of old homesteads. Such reminiscences paint memory shadows of smokehouses filled with sweetly pungent country hams, and cool cellars abundantly housing fruits and vegetables, which, in previous years, were served to the nth degree of enticement by a good-natured black mammy, if in Kentucky, or a rosy-cheeked immigrant, if in New England.

Certainly these old-time friends are to be dealt with kindly when they drive up before your apartment on an evening, park their sumptuous car, and six abreast walk in at the dinner hour, eyes shamelessly expressing hunger. But it takes an adept hostess to meet such a delegation with serenity and extend a hand warm with hospitality, while mentally inventorying the contents of a diminutive refrigerator in a correspondingly sized kitchen.

In the twinkling of an eye the panorama of a midnight apartment fiasco of comfortably ensconcing so many sleepy heads unrolls itself. Wrestling feverishly with

this household dilemma, the hostess goes forward to greet her thoughtless friends with words, which, under heroic prodding, ring true: "Well,—well—what a joy to see you! Come right in; make yourself at home. The place is yours—every bit of it,"—accent on the bit. The accent is stronger if the recipient of the visit is a business woman and the strain is augmented by the remembrance of an early appointment next morning. In this contingency her nerves sharpen like pointed needles with the dread thought of getting her homefolks (who have their own little War of Roses on a certain splashing subject) and the visiting avalanche, marshaled through the one bathroom, washed, combed and frocked, ready for a decorous breakfast in a room serving the dual purpose of bedroom and dining room. The task is gigantic if she has no maid, which is often the case.

On the face of it, the departure from tried customs may seem expensive (for the moment we will pass over the painful discard of sacred practices) but in the long run it will be found economical to house impromptu friends in a nearby apartment hotel, and order the dinner served there, or at your club. However, justice should dictate procedure, if common sense does not control, when finances acutely press. People who flit over the country in high-powered cars obviously are not harborless, hence it is debatable whether the law of hospitality is violated by failure to practice under certain conditions. Naturally, we will assume that folks are to be entertained whenever it is possible to so arrange. Tourists who have motored from early morning until the close of day should be tired, though it might be well to "feel them out" with the view of ascertaining if they are theater or night-life mad. If not, after dinner corral them in your apartment for music, cards and perhaps a little conversation. Presumably they came to see *you*. If so, they should have something about which they would like to converse.

If you have a friendly nature the above suggestions will mutilate your social conscience. But the conservation of your nerve force and the unimpairment of your interior graciousness will justify the self-protective course pursued. Doubtless your purse will be depleted, but do not worry about minor embarrassments. Deliverance from scrambling a concocted dinner out of tidbits, after groceries are inflexibly closed, and wondering if you have sufficient fresh linens to cover the davenport, box-couch, shelves on radiators and the available cozy corner, in order to bed such irresponsible itinerants, will leave sufficient reserve strength to enable you to achieve a financial balance before the sheriff is summoned.

If the inhabitants of our United States continue to live on wheels and indulge in the inhalation of gasoline instead of life-giving oxygen, there is going to be a still greater metamorphosis in social amenities. As a direct result, hotels will multiply like the whitetop in a field of wheat, with as great a harvest of cockle.

The keeping of an open house expresses the very heart of hospitality. Some of us who were fortunate enough to have grown up in that friendly atmosphere have drifted from it reluctantly, indeed, with acute regret, and

though we may be hardened sophisticates in the art of evading home entertainment (when it embraces self-cooked dinners and overnight housing), I am sure if we were to attain five score and ten, back in our subconsciousness there would be a living remorse that, in spite of the inconveniences occasioned by thoughtless friends, we have permitted ourselves to become made-to-order hostesses, where everything is bought and paid for, in a methodical way, rather than delivered from the heart, if necessary, at the sweat of the brow and even at a great disruption in domestic activities and business occupations.

But this gradual change in hospitality did not just happen; it was brought about. Why do not friends write, telephone or telegraph they are on the way? Further, they know that comparatively few people command large homes these days. Why do they not come singly, or not more than two at a time? No matter what the inconveniences, those of us who really care for our relatives and friends will open our hearts and homes to their full capacity if we receive, not immediate, but at least, remote consideration.

While sincerely bemoaning the passing of first edition hospitality, most of us possess sufficient common sense to recognize that in its perfect form it was to no small extent the product of leisure, the outcome of a normal habitat, shaded by friendly trees, perfumed by welcoming flowers, and made easy by happy servants who smiled more broadly when "company came" than when only the family was to be made comfortable.

When we revert to fewer expenditures for non-essentials, less gadding about because we are restless and overtake the provincial dignity which springs from the joys of an established home, after foreswearing the cliffdwelling now so much the vogue, then we will be in a position to relish the practice of true hospitality, with all its connotations. The word provincial will create a deadlock in the minds of many. But to become a provincial people is infinitely superior to developing into a nomadic nation. Travel for culture is not synonymous with this dust-eating craze of our American motorists. Mileage is their goal; incidentally they acquire a smattering of topography, but the idea of lingering to enjoy beauty in hidden spots . . . to quietly listen . . . to think in hushed solitude . . . why, the mere suggestion invites a laugh of scorn.

The acquisition of a deeper appreciation of the simple joys of a Christian homelife, from which flow soul-peace, will hasten the recrudescence of genuine hospitality. And out of the calm of normal family life will be evolved a spiritual quietude which will set at rest the disturbed tenor of our nationality.

With the reclamation of family stability there will come a more prolific flowering of the irresistible charm which radiates from the womanly woman, who makes of her home a magnet that unfailingly attracts her mate, a light that beckons her son, an inviting sanctuary for her daughter, a dwelling which is a refuge for friendly hearts, grown tired with world travel or mayhap life's sorrows, a house of joy where sunny friends gather, and an outpost to safeguard our great republic.

Those Horrible Primitives!

FRANCIS P. LEBUFFE, S.J.

"YOU are not half as bad as those who talk about you," is quite nearly the verdict modern ethnology passes upon the primitive. Yesterday he was the scapegoat of so-called science, only just a bit removed from the sloping-faced, low-browed, loping "dawn-men" and "sub-men" who had but half pulled themselves above their animal ancestors—by evolution of the brain, or of the hand, or of the foot, the "scientists" were not quite sure. Today he stands vindicated of his manhood.

This is so currently known in truly scientific circles that it seems almost impertinence to call attention to it in a brief article. Yet an adequate excuse is found in the Sunday magazine supplements of otherwise reputable papers, the weeklies and the monthlies. These are continually deluging the public with utterly out-of-date stuff. Yes, and a larger justification is found in the current pontifical pronouncements of so many of the professors in non-Catholic universities who take their pen in hand to write without having read beyond Morgan and his followers of the early '90's. It can be safely said that the worst offenders here are the sociologists, for when you do not know just how human societal relations began, it is so easy to build a bridge across to the animals. But

—the animal "bridge is falling down, falling down!"

Of present-day conclusions, J. Arthur Thomson writes ("What Is Man?" Ch. II, p. 59):

The general result is that we may with a clear intellectual conscience brush away the nightmare picture of primitive man as indulging in promiscuity like rabbits. He was a married man. Nay, more, there is a very strong case for regarding monogamy as primitive.

Again he writes (*John O'London's Weekly*, October 27, 1923):

Modern research is leading us away from the picture of primitive man as brutish, lascivious and bellicose. There is more justification for regarding primitive men as clever and kindly, adventurous and inventive.

Henry Fairfield Osborn writes in his latest book ("Man Rises to Parnassus," Prologue, p. viii, ix):

Similar noble traits are also widely manifested among primitive human societies and especially among those who have had the least contact with Western civilization. These traits include the safeguarding of the family, protection and careful upbringing of the young, protection of the chastity of women, inculcation of absolute integrity both in word and deed, communal and tribal co-operation for the general welfare, reverence for higher supernatural power, love of decoration, of beauty and of art.

Rev. John M. Cooper in *Primitive Man*, the excellent

little quarterly bulletin of the Catholic Anthropological Conference (April, 1928), says:

Love and affection for their children is usually of a high order among parents of primitive culture. . . . In fact, among most primitive peoples, affection is more likely than not to err by excess. Hand in hand with love and affection nearly always goes very real and deep concern for the physical, mental, social, moral and religious training of the child. There is probably no method or device known to or practised by civilized man which is not known to and practised by uncivilized man in the social and moral training of the child. Among many if not most primitive peoples the climax of the educational system is formed by the initiation rites that take place ordinarily at or near puberty or adolescence. . . . They [the youth] may be given a fuller revelation, hitherto denied them, of the tribe's religious beliefs, myths, and traditions, as well as of its secular and legendary history. Much moral instruction may be imparted, usually of a pretty high ethical order, in which, however, the exhortation to obedience, courage, endurance, self-control, truthfulness, honesty, temperance, chastity, and hospitality may go hand in hand with equally insistent exhortation to warfare and blood revenge. . . . Generally speaking, the educational systems in vogue among uncivilized people appear to attain their objectives pretty efficaciously in the case of the great bulk of children.

Finally, Father Wilhelm Schmidt, S.V.D., one of the greatest living ethnologists, said recently in his lecture "The Soul of the Primitive," delivered in the Aula Magna of the Sapienza, Rome:

One thing which can already be established and proclaimed today, as a fact absolutely proven, which has a deep significance for all human history, is this: all which it has been possible to establish regarding the spiritual nature of the ethnologically oldest peoples leads us to exclude completely the opinion that these souls of the most primitive grades are not souls truly and completely human and hence to be declared nearer to the souls of the animals.

On the contrary, the souls of these oldest men are from the very beginning souls entirely human, and do not offer even in the smallest measure a so-called point of passage to the souls of the animals. If, here and there, there remained some hopes in this regard it must now be declared that these have been completely destroyed, since it can be said that now we know all the primitive tribes in the world. Those few which remain yet to be explored in the interior of New Guinea of Central Africa, and of South America, can not longer modify these judgments. What do the facts which we have explored tell us? They tell us that these ancient men, whom we know, are already in possession of a human reasoning, fully active, of a sentiment and a love that is human, and of a will morally orientated and directed, and by means of this reasoning and of this will they know how to master life, and to understand the world; that, further, they know how to comprehend the great fact of the existence of the world, to make the fact ascend causally to a supreme personal Creator; that, in connection with this thought, sentiment and will, they possess an elevated type of family, the individual, stable, monogamous family and a social order based on the duty of work and on mutual assistance of an altruistic nature.

All these high intellectual, sentimental, ethical, social and religious gifts, the highest which can exist even for the most elevated cultures, they possess not as the fruit of a long evolution in which they themselves have had a part. There is nothing established regarding such an evolution; for such there is not even place; instead the oldest humanity with which we are acquainted presents itself to us furnished, gifted, favored with these high gifts which it carries with it from the very outset of human history as most precious possessions.

This is scientific writing. Of course, these are but casual citations, but they indicate that with defenders such as these the primitives ought not to be libeled much longer.

Sociology

Do We Want a Catholic Party?

JOHN WILTBYE

"**L**AVE us," the late Mr. Dooley used to say, "lave us debate this." Whereupon he would reach for an ice pick or the bung starter, whichever was the handier. I shall follow his example.

By the term "a Catholic party" I mean a group of Catholic men and women organized nationally, and in all the States, for political action by use of the elective franchise and similar legitimate means. The framework of the party would be, I suppose, that of the present great parties, embracing a national committee and chairman, with local committees in the States. Through conventions the committees would select candidates, or approve those of other parties, and formulate policies. Thereafter they would go home, and, *de more*, work to "get out the vote."

If this is what is meant by a Catholic party, I, for one, want none of it. Something of the sort worked pretty well in Germany, I am told, but this isn't Germany. Germany hasn't a Federal Constitution with the guarantees or inhibitions of our fundamental law, nor has it our national traditions. Whether we do things better or worse than the Germans, is not material. The point is that we do them differently.

Now there is no mention of parties in the Federal Constitution. That document neither establishes nor forbids them. However, it clearly guarantees the right (in the First Amendment) of public petition and assemblage, of free speech and a free press. If in these assemblies, citizens wish to organize on political lines, they are at liberty to do so, and this liberty is protected by statute. Should they desire to unite for political purposes as Catholics, Methodists, or Zwinglians, they are free to do that, too, and the Government cannot say them nay.

Hence I cannot fall back on my old support and say that a Catholic party would be unconstitutional. Groups to promote clay eating, or the worship of the sun, may vote for these purposes, without let or hindrance by the Federal Government. Nor will any State interfere with them.

But we all have a feeling, I suppose, that political organization on religious lines would not be exactly according to Hoyle.

How should we like to gather around the old family radio that told us bed-time stories in our youth and soothed the fevered spirits of our failing years with its inexhaustible jazz—to listen to something like this:

Dusenbury County, with 201 out of 275 precincts reporting, gives Schwartzmeier (Lutheran) 2879, Riordan (Roman Catholic) 2001, Lewis (Fire-worshiper) 1098, and Swager (Hard-Shell Baptist) 999. Dummer (Seventh-Day Adventist) trails with 206.

For that is what it would come to.

The sole references in the Constitution to religion (besides the recognition of Sunday in Article I, Section 7) are found in Article VI, Section 2 and in the First Amendment. The first forbids religious tests for the

holding of Federal office, and the second provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. These provisions do not indicate, as Story observes, "an indifference to religion in general, and especially to Christianity (which none could hold in more reverence than the framers of the Constitution)." Indeed, "an attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation," in 1787. The framers believed, according to the same authority, that governments should encourage "piety, religion and morality," since these "are intimately connected with the well-being of the State and indispensable to the administration of civil justice." But they entertained a dread of mixing religion with politics for partisan advantage, and "the most effectual mode of suppressing the evil . . . was to strike down the temptations to its introduction." (Story: "A Familiar Exposition," pp. 259 sqq).

Experience has vindicated the wisdom of the framers. It would be highly unwise, then, to promote any political movement in the least at variance with their purpose and spirit, and I cannot escape the conclusion that an alignment of voters on Methodist, Baptist, Catholic, and other religious platforms, is at variance with the purpose of the Sixth Article and the First Amendment. As a minority party, the best it could hope for would be to hold a balance of power. It would be wooed by partisan political groups, attacked by them, and compelled to put a price on its favors. In many instances, compromise—with unseen but fatal effects upon the future—would be deemed necessary. It could not possibly escape temporary alliance with partisanship; in fact, from the outset it would be sicklied o'er with that pale cast. Religion would indeed be degraded to base usages, for politics is not a clean game.

The more I see, in this my day, of professional politicians, the better I like—to paraphrase Mark Twain—the better I like my dog. Your dog rarely snaps at the hand that throws him a bone. In return for inconsidered trifles, he manifests the most extravagant affection. A word from you will set his heart a-beating, and his tail a-wagging, with frantic gratitude. You can rely on him to the death. Politicians are different. Hence, as a Catholic, I welcome no truck with them.

All this discussion, however, is highly academic. In my judgment, the plan of forming a Catholic party is as impossible as it is undesirable. I have no hope of Catholics organizing effectively for anything, except, possibly, to stand by the Apostles' Creed, should that Confession of Faith be attacked. For Catholics are like the leaves of an oak—all oak leaves and all different.

But we might profitably learn a lesson from the American Federation of Labor. Having before its eyes the fate of the Knights of Labor, who with the best intentions in the world began to organize politically, the Federation has steadfastly refused to affiliate with any political organization in national politics. It does, however, promise its support to candidates for Congress and the

local legislatures who promise to give its claims a fair hearing.

That, too, Catholics should demand. More we do not wish.

Education

Real College Spirit

FRANKLIN F. HAYWARD, '28

ANYONE hearing a crowd of students and graduates plaintively slaughtering lyrics of their Alma Mater many wonder whether these tunes are something besides strains on the family tie or pocketbook. It gives one pause, determining the cause of this remarkable feeling for one's college. At times it seems mere sentimentalism. True, we realize the debt we owe our Alma Mater; that is, down in some forgotten nook of our intellect we know that we ought to feel that way. In many instances, such sentiment is comparable to the love of Shakespeare avowed by a high-school youth who admires his English teacher.

What causes this love for one's college? What are the ingredients—to quote an ancient pun—that go into college bred? Let us, in the process of analysis, discuss and examine the various phases of college life and the several activities of college years.

Underlying the incorrect notions of college life is the period itself. The fact is that these are the charming years, in which we gradually change and enlarge our whole outlook upon life. The student may exist in the roseate atmosphere created by glamorous youth, unfortunately often resulting in the mistaken notion that he is an important personage. The psychotic condition known as love has many symptoms in common with the dreams of college days.

In the examination of correct reasons for college loyalty we shall discuss five points, naming them as we progress. The first is a general survey of the services rendered by college.

The average college student is about twenty years of age. When a young man has the opportunity of going to college his awakening is postponed and thereby softened. We all must sooner or later be initiated into the stern realities of life. The less fortunate youth is educated to the awakening process by the school of hard knocks; the average college student, by the school of soft nudges. The harsh process is mellowed by time and is thus eased remarkably. The collegian has four years or more in which to ease into life. He is much less liable to bitterness, more likely to take a pleasant and proper view of life, more likely to appreciate the finer things, the spiritual facts of life. His has not been the rude and abrupt plunge into realities of his less fortunate brother. He has slowly been launched into life, has been given samples of life, has been prepared in mind and spirit, and—not the least important—has been prepared by the proper physical development. Physically the college graduate has become a man; mentally and spiritually he has had every opportunity to become a man e not

these excellent reasons for honest loyalty and cordial affection for one's Alma Mater?

Companionship is probably the most important factor in determining one's attitude toward the college. As a given principle we shall include both faculty and students. Not only the orthodox assert the importance and value of the former body, but also the practical and the sensible. The lantern of etymology, fanciful or real, sheds light upon the various relations of college. College, I like to imagine, is from *lego*, read, and *cum*, with. Faculty is from the Latin, *facultas*, power or ability. Student is from the Latin root meaning "desirous." From these etymologies we may draw a composite idea of college that demonstrates the several positions. The faculty guides the student to the fount of learning, whence the tree of life is given drink. The position of the faculty is tremendously important in developing and fostering a love for one's college. However well we realize that the student's personal affection for the teacher should mean little or nothing, we cannot but notice that the faculty is half, and more, of the college. Therefore should not the faculty aid in developing the real college spirit? There must be some personable and magnetically attractive gentlemen on the faculty of a school in order to obtain this much-sought love for one's college.

Fellow-students are to be considered but little less important in the formation of a definite college attitude. In the majority of cases the friends of our grade and high-school days gradually pass beyond our horizon. We work and play with a definite group of individuals whom we select or chance upon in the course of our college studies. A spirit of camaraderie grows, seldom to be dispelled by graduation; a real inborn affection springs up, the kind that comes only with constant, and often trying, association! The danger to be avoided in this matter of student companionship is the tendency toward the formation of cliques. In the estimation of any who are interested in the proper development of a college and a college feeling, it is a distinct evil, this youthful tendency. It invariably causes friction, the devitalizing parasite of college consciousness.

We must take both views of school studies, the teacher's and that of the student. Then we must form some sort of conclusion that embraces the subject from both angles. Often, we must acknowledge, the angles of approach differ as up and down; yet, the student by hesitation is lost. For by no manner or method of peculiarly juvenile reasoning can he deny the truth of the teacher's asseverations on the value of study, albeit the subject is Sanskrit. In rare moments of sane and solid reasoning he can only sheepishly admit the falsity of the student's traditionally reported views of the usefulness of study. This Rube Goldberg view of study reads well in the comics; but 'tis not the meat our Caesar feeds on. Rather let us admit, yes, even after four years of scoffing, that the teacher's view is sane and correct. We live and learn, principally by making mistakes. And in connection with our issue, will not a student who has been reasonably fair to his studies, who has given himself a square deal in the main objects of college—will not such a student be more hon-

estly, and far less sentimentally attached to his Alma Mater?

Widely agitated is the problem of extra-curricular activities. This is truly a puzzle that has baffled experts, and about which we have heard opinions as diverse as the snowflakes, but seldom as softly put. On this question we even find members of faculties divided. Faculty against faculty, student against student, and each against the other. But a few common-sense statements can be found in any *pot pourri* of opinionated expressions. No one will deny, first, the developmental value of such activities, especially when under the management of the students themselves, although always guided by the moderation of the faculty; or second, the frequent and flagrant over-emphasis, and consequent gluttonous commercialization of such activities. Therefore, why cannot we reach the decision of Horace "*in medio stat virtus*"?

There is a golden mean, to which every college should aspire. Cultural equipment is not complete unless the student takes part in some sort of school activities, athletic, scholastic, musical, or social. Among other benefits it may disclose and develop latent talent or merely an avocation. Life, after all, is sweetened and tempered by the avocations of the individual. The student who has enjoyed the leavening influence of such activity will unquestionably be held to his Alma Mater by stronger ties of interest and affection.

Should we underestimate the importance of outside contacts as a component in the concoction of our love philter? During the years of our college training we are at an age and in a frame of mind that undoubtedly will largely determine the warp and woof of our existence. And let no one idly deny that our outside contacts are vitally coincident with our attitude toward the college. In great measure they regulate our frame of mind, our receptive attitude, our—shall we say—absorbency. College training is like vaccination. Unless conditions, internal, and external, are proper, it does not take; and, continuing the parallel, the danger of contracting disease remains. The activities in and for the college correspond to the lecture; the outside contacts, to the laboratory. And without the proper kind of laboratory work we shall invariably find that we observe not the same true spirit of loyalty to our Alma Mater.

We wish that we might gather all these ingredients and administer them in solution to all aspiring young students! What a powerful influence in their school years and later life, and what a blessing for the school!

We have too much sentimentality and too little sane consideration of the causes and motives for loyalty to our college. Less cheering and singing, less maudlin and blatant loyalty, less tooting of horns; and more, far more sensible and appreciative realization of the facts in the case is what is needed.

Reaching the climax of four years' existence in college, one feels the desire to deny the survival of the fittest. I have observed that many of the fittest have not survived, that many of the survivors are not the fittest, and that many of the fittest have become less fit. How many have become more fit?

With Scrip and Staff

POLITICS may come and go, but motion pictures go on forever. We are told that 100,000,000 Americans a week attend the movies. This gives us a background for Mrs. Thomas A. McGoldrick, and her activities as Chairman of the Motion Picture Bureau of the International Federation of Catholic Alumnae.

For her influence now is an established fact. The unsolicited testimonials received by the Motion Picture Bureau bear this out. For instance, Mr. G. A. Atkinson, cinema correspondent of the London *Daily Express*, writes: "Every American parent owes a debt of gratitude to Mrs. McGoldrick and her 'fighting forty.' These American women are actually moulding the 'movies.'"

Lest fear be aroused, I hasten to explain that the "fighting forty" are not armed with sawed-off shotguns. They are a Review Committee which is made up of forty members of the Catholic Alumnae, most of them college graduates. They preview films (before release) in the studios of New York and are regular elected members of the Board of Review. Their weapon is good sense, and their strategy is cooperation with the producers.

Cooperation is indeed the secret. To quote Mary C. Goulter, in the Auckland, N. Z., *Month*:

Their written critiques of the picture films submitted to them are sent, by special request, not only to the various Catholic bodies, Catholic papers, clubs and radio stations, but also to the Federal Council of Protestant Churches and the New York Film Board of Trade. What is the secret of all of this? How has this body of Catholic women attained to such an enviable and useful position in the United States? How does it happen that the ideal and the principles for which they stand are receiving such respect and consideration, not only from the motion-picture industry itself, but from right-thinking people of other creeds? Surely it is because they have attacked the problem in a constructive way. They are trying to build up a good picture industry, not to pull down a bad one, and so they are in essentials at one with the picture producers, and with the general public.

The Hon. Carl E. Milliken, Secretary of the Motion Picture Producers and Distributors of America, writes:

I want the Federation to know just how largely we have leaned on you for advice and guidance, not alone in those matters germane to Catholic interests, but as regards our general policy and the reaction of the whole public to our product. It will interest the Catholic Alumnae to know that we look to your reviewing committee and the national set-up of motion-picture chairmen as an exemplification of the ideal form of cooperation from such groups.

The Catholic Press Association has gone on record as favoring the Bureau's work and asking the cooperation of Catholic editors.

Friendly relations with the producers enable the Bureau not only to protect Catholic interests on the screen, but to secure deletion of objectionable features, and exert a strong influence by endorsing good pictures.

During the year 1927, 527 films were previewed, analyzed and classified. In 1928, 174,661 pieces of mail were sent out. Free monthly lists of desirable films are sent to anyone requesting them: address Mrs. Thomas A. McGoldrick, Chairman, 294 Clinton Avenue, Brooklyn, N. Y. During the month of October, 1928, those feature films receiving the *highest* of the three classifications (that of Excellent), were the following: Dawn,

Lion and the Mouse, Lonesome, Speedy (comedy), Warming Up (sound picture), The Whip. Short subjects were: (in that same highest class) Mississippi and the Prodigal Pup. Besides these, there were 15 and 36 others listed in the two groups mentioned, respectively, and 9 in the Special Classification group (mature audiences only).

AS evidence of their desire to do the right thing by the public, the Motion Picture Theater Owners of America, Inc., draw attention to the resolution adopted at their ninth annual convention held recently in Toronto, Canada, condemning "the exhibition for entertainment purposes of so-called sex-hygiene pictures, which claim to instruct but which in reality commercialize unpleasant subjects in a meretricious manner under a masquerade of education." Similar resolutions had been passed by the Motion Picture Producers Association at Los Angeles in June, 1927, and at the Trade Practice Conference at New York in October, 1927.

Attention is also directed to the motion-picture films sent by the member companies to the lonely outcasts in the leper colonies of Makogai and Wakodraga, in the Fiji Islands. The late General Leonard Wood, when Governor General of the Philippines, had drawn attention to the need of these unfortunates for some kind of recreation. Thirty-one films were recently sent to Dr. E. Aubrey Neff, medical director of the islands, being outright donations of the film companies. In this case it is the companies which are cooperating in the heroic work of the Catholic missionary Sisters, who have given their lives to the care of the lepers. Incidentally the missionaries themselves will have a bit of a treat, as did the two sisters of Ramon Novarro, the well-known star, when, according to reports, he recently received permission from the Church authorities in Madrid to show a film, in which he starred, at two convents where his sisters are nuns.

WHILE mentioning the alleviation that this bit of charity is affording to sufferers who can profit by it, we can call to mind what is being done for a quite different class of sufferers, who can never expect to form part of our great national motion-picture audience. Blind babies, whether of New York or of other States, are receiving a special care at the institution maintained by the International Sunshine Society, with headquarters at 96 Fifth Avenue, New York City. Any mother who has a blind baby or a young blind child too young for the State schools is urged to communicate immediately with Mrs. John Alden, Sunshine Headquarters, 96 Fifth Avenue, New York. The New York State Legislature has provided a budget sufficient to care for thirty-five blind babies. Arkansas, Pennsylvania and North Dakota have also provided \$1.50 a day for them. Parents living in other States and able to pay can send their children as private pupils. Laws making some provision for them exist in Rhode Island, Maine, District of Columbia, Tennessee, South Dakota, Arizona, Virginia, New Jersey, Michigan, Illinois, Minnesota, Kansas and Delaware. The two homes for the care of blind babies and backward

blind children, the Arthur Home in Summit, N. J., and the Sunshine Home in Brooklyn, have both received high recommendation from New York State and municipal officials for their success in building new bodies and laying the foundation for healthy minds for these children.

DEEPER than recreation or physical alleviation for sufferers is the work of the Apostolate of Suffering, of which Miss Clara M. Tiry, 513 Thirty-fourth Street, Milwaukee, Wis., is the secretary. This spiritual union of sufferers in every part of our country has brought renewed hope and courage to ever-increasing numbers.

In her latest communication, Miss Tiry writes:

Realizing the great influence which the reading of good books has upon the lives of the sick, the infirm and crippled, the Apostolate of Suffering, which aims to bring spiritual comfort to God's suffering children, has established a Traveling Library for the use of its members.

We have placed this Library under the protection of St. Thérèse of Lisieux. Therefore it is called the "Little Flower Library." Books will be sent gratis to the members through the mail. Our members numbering about 5,000 are located in every State of the Union except only two. . . .

In order to build up our Library, we are appealing to you for a donation in the line of books. The sick require mostly light reading matter, and hence we add to our request the suggestion that you kindly send books of fiction, novels, juveniles, biography, the lives of saintly men and women, and works of spiritual devotion.

Books are to be sent to the above address. Only Catholic books are desired. Cash donations will be used to buy such books as will serve the needs of the sick, and to defray expense of mailing, etc. Books will be loaned for a period of thirty days.

No finer example of what the Apostolate of Suffering means can be afforded than that of its European pioneer apostle, the Baroness von Hoffman (nee Ward, a daughter of that charming and original philosopher, the late Mr. Thomas Ward of Boston). From her invalid's bed, at her home in Meran (formerly Tirol, now Italy), she has spent a life-time of helpless suffering in consoling thousands, to whom she imparted those secrets of patience and hope and triumph that grow only at the foot of the Cross. Nor let us forget that most unusual apostle, Miss Mary V. Merrick. Her organization, the Christ Child Society, would tax the resources of the healthiest and most active of promoters, yet flourishes and keeps up its good work of providing outfits for newly-arrived babies with growing supply and demand for its charity.

ANOTHER agency, as yet not sufficiently known, could be added to our list, that of the American Society of the Control of Cancer, which is urging on the public timely medical treatment of anything which may even appear to have the character of incipient malignancy. Informative pamphlets have been distributed, and the society's campaign for New York City was undertaken under the patronage of Cardinal Hayes. Pamphlets, information and advice may be obtained from the society's headquarters, 34 East Seventy-fifth Street, New York City.

THE PILGRIM.

Dramatics

Plays With a Purpose

ELIZABETH JORDAN

MR. CHANNING POLLOCK is a playwright who pushes his pen with a purpose. It is a large and a lofty purpose, nothing less, in brief, than the reformation of a world which, in the opinion of Mr. Pollock, is going straight to the dogs.

This conviction Mr. Pollock expresses in one form or another in every play he writes. Invariably, he expresses it at the top of his voice. And never has he been so vociferous as in his latest stage offering, "Mr. Money-penny," which he is now producing at the Liberty Theater because, as he frankly admits, no other manager would put it on. He adds that he is now losing on it an average of six hundred dollars a week, and this seems a good time to mention my personal conviction that never since the expenditures of a certain Mr. Davis, in connection with a play called "The Ladder," has there been a more reckless waste of money in the dramatic field.

If Mr. Pollock were making on his audiences, or even on a small percentage of his audiences, the impression he hoped to make, the loss might be worth while. But he is not impressing his audiences. He is not even interesting them. He is merely confusing some of them and boring the rest; and he is doing this because, like most reformers, he overstates his case until the case is swamped in overstatements. When a reformer leaps into the arena purple with excitement and shrieks that the whole world has gone mad, his hearers discount not alone that statement but all his subsequent ones. By his initial outburst he has convinced them that he is not a safe authority on the subject under discussion. Mr. Pollock knows nothing about moderation and little about logic. He appeals wholly to the emotions. A fair example of his approach to his problems is given in Mrs. Jones' response to her millionaire husband when the latter suggests that he and she go home.

"Home?" she asks bleakly. "Where is that?"

"Why, on Park Avenue," her husband assures her with natural surprise.

Now the part of Mrs. Jones is played by that superb actress, Margaret Wycherly, and the laugh with which she greets the suggestion that Park Avenue could possibly contain a home holds all the meaning Mr. Pollock meant her to put into it. It expresses scorn, contempt, incredulity, hopelessness, and a lot of similar reactions. Many persons I know, and some of whom I had foolishly assumed to be happy, live on Park Avenue; but in that instant I realized what they were going through. Mr. Pollock did not show me my mistake, but Miss Wycherly did. There could be no "home" on Park Avenue! That laugh was the most convincing bit in "Mr. Money-penny."

If there were more bits like that it would be amazingly simple and we might go home knowing what was the matter with us and what to do about it. But this bit stands alone, and even those fellow uplifters who are going to

the Liberty to see Mr. Pollock's "cartoon" (as he calls it) are somewhat dazed by his methods. He himself explains that he is giving us "the tone and tempo" suited to our present "mad and greedy struggle," but his tone and tempo are too much for most of us. Starting with the proposition that wealth invariably leads to moral decay, he drives his newly-rich Mr. Jones to the verge of insanity, makes Jones' formerly dependable older son a thief, puts his younger son into the clutches of a vampire, and, unsatisfied with these horrors, turns Mrs. Jones into a society woman. After that, of course, we know what must happen to her!

Mr. Pollock himself writes of his play: "Mr. Money-penny leaps from crag to crag. It is written in head lines." It certainly is. In the process of their moral disintegration we are shown "cartoons" of the Jones family in business, at home, and at night clubs. All the scenes are terrible and the night club scene is so appalling that Mr. Pollock has it played in the dark. Every woman shown is asking man for money. "Gimme, gimme," is the slogan. Almost every character of the forty or fifty in the production is stupid, immoral, criminal, or all three. The two who are good from start to finish continue poor and unsuccessful. The one decent rich man is decent because he spends part of his wealth on books and art. At the end, Jones loses his money, and is thus able to save his soul because he is again a poor man.

There are two good scenes in the play, each lasting about a minute. One of these reproduces the shrieks of some society girls at a fashionable tea, and the other shows Jones in the treadmill—a real one, with his evil spirit lashing him to renewed and frenzied efforts. But those were the only "crag" I saw. The rest was a dreary vale of dramatic propaganda.

Mr. Pollock is not the only propagandist among the playwrights. There are others, notably Maxwell Anderson and Harold Hickerson, who are now expressing their theories about the Sacco-Vanzetti case in a play called "Gods of the Lightning," at the Little Theater. I do not agree with their premises and conclusions any more than I did with those of Mr. Pollock; but I gratefully admit that they gave me an interesting evening at the theater. For "Gods of the Lightning," while "talky" and a straight plea for socialism and the I. W. W., is good drama and its final moments are among the strongest on the contemporary stage. Admirable though it is as entertainment, however, its propaganda is no more effective than Mr. Pollock's and for exactly the same reason. It shouts its case at the top of its lungs and the words moderation, sanity and balance are not in its dictionary.

In the witness chair of the play, as in the real drama last year, the two men on trial talk themselves into the noose. They are against violence, they assert, because it leads nowhere. But they have no respect for our country, our flag, our laws, our Constitution. By their creed every man makes and follows his own rules of conduct. The appeal in "Gods of the Lightning"—and it is an appeal that is wholly lacking in Pollock's production—is its sincerity. Misguided though these men are the listeners feel that they are sincere.

In the "Night Hostess," presented by John Golden at the Martin Beck Theater, the author, Philip Dunning, is not concerned with propaganda. He is merely anxious to furnish a good evening's entertainment and this he has succeeded in doing with a theme and against a setting which are no longer new. The three acts of his drama show us the lounge room of an exclusive New York gambling establishment and the various types of attendants, gamblers, hostesses, gun men, hoodlums and rounders found in such places. The setting and the types have an effect of realism, and we are shown the thieving manager of the place deliberately and steadily robbing the honest proprietor, and the latter's efforts, finally successful, to throw off his incubus. The manager also seeks to lure a girl from the honest employe who loves her, and the former finally strangles in full view of the audience another girl who imperils his schemes. All the girls save this one are supposed to be the decent types which drama and fiction so often find in these places nowadays, and in the end virtue triumphs and the villain and his gun-men are foiled. The episode of the murder is treated in a rather new manner and the acting of the entire cast is admirable. "Night Hostess" neither uplifts nor degrades its audiences, nor does it seek to teach them anything. Perhaps we should be grateful for that.

"The High Road," produced at the Fulton Theater by Mr. Charles Dillingham, is one of Frederick Lonsdale's cleanest efforts, but not one of his happiest. In it the son of a titled English family falls in love with a popular actress and desires to marry her. His family, convinced that the actress, being an actress, is necessarily the vampire of their narrow traditions, is horrified at the prospect, but finally invites the girl to come and stay a month with them that they may look her over. She comes, they look, and every member of the family eventually succumbs to her charms. Incidentally she and the young duke who is the head of the clan fall in love with each other; but she has her obligations to the younger member to whom she is betrothed and he has obligations to another woman, so they nobly part forever. Much stress is laid on the fact that the young actress charms everybody and revolutionizes a stodgy family life which sadly needed changes; but right here is the weakness of the play. We hear of these achievements but we do not see them under way. From start to finish Mr. Lonsdale has ignored that cardinal rule of the drama made by one of our most distinguished producers.

"Don't re-fer to nothin'. Show it happenin'," is the slogan of that gentleman. Apparently Mr. Lonsdale has never heard it. So we see the members of the noble English family learning to drink American cocktails and to treat one another kindly; but we shall never, never know how the lovely heroine brought about these reforms. Every time we see her she is either tripping off or on the stage, or having a brief love scene with the duke. Possibly Mr. Lonsdale reflected that a play showing how to make English family life happy would be propaganda, and knowing that New York had enough propaganda he refrained from adding to the supply. If this be the explanation, we collectively thank him.

REVIEWS

American Negro Folk Songs. By NEWMAN A. WHITE. Cambridge: Harvard University Press. \$5.00.

South Carolina Ballads. By REED SMITH. Cambridge: Harvard University Press. \$3.00.

The negro "spirituals," contends Dr. Newman A. White of the English department of Duke University, are not snatches of song remembered from an African paradise, but variations on old American hymns, the results of the improvising and imitating tendency of the Negro. In his introduction he points out that the Negro always sang, whether spontaneously, or under pressure, under the order of a slave ship owner who feared lest melancholy kill off his precious human cargo, or of a plantation owner who believed in keeping his workers happy and contented by the excitement which rose out of artificially stimulated chanting. The author traces the history of Negro song, touching upon all its variations, and illustrating with more than 800 selections. Only one thing is lacking. To print a folk song of any sort, separated from the music that gives it its color and fire, is to read the phrase "All God's chillun got shoes" without knowing the marvelous melody which makes the line so beautiful. There is, of course, no remedy, with the result that the melodies lie fixed upon the page, as Professor Smith expresses it, "like butterflies on cardboard." The South Carolina professor has concerned himself with the ballad, rather than with the folk song, and has prefaced his collection with a lengthy "Study of the Transitional Ballad Today." The study contains two supplementary chapters on the history of the ballad, and on the rise of the ballad in this country. The author contends that the ballad is not the child of the medieval church festivals, nor a note escaped from the song-bag of the minstrels who wandered England after the Norman conquest, but "the group product of a whole community, or folk, under the sway of a strong emotional stimulus." Thus, as Grimm puts it, *Das Volk dichtet*, the people compose. To substantiate this he cites the examples of songs rising from the lips of laborers in lumber camps, cattle ranches, construction gangs, or of revivalists. An interesting addition is the corruption by way of sound change, such expressions as "ivory comb" being distorted to "high-row comb," and proper names losing complete identity. The two volumes, handsomely printed, are a distinct and valuable contribution to the folk literature of America.

J. E. T.

Concise Dictionary of Irish Biography. By JOHN S. CRONE. New York. Longmans, Green and Company. \$3.50.

With truth and felicity, the sentiment behind this volume is expressed on the title page by a quotation from Virgil, *Quae regio in feris nostri non plena laboris*. For children of Erin have gone from their bit of an island to all the countries of the globe, and in all these countries have become famous. Dr. Crone has made a comprehensive selection of these notable personages; it may be suspected that, had he wished, he could have doubled the number. He has included the great names of old and has paired them with the heroes of our own generation. The arrangement and the brevity of the biographies are in the form of a "Who's Who." In an idle hour, one may institute interesting comparisons of names and their frequency. For example, there are 40 O'Briens, with 10 variants, but of Caseys only 2. There are 25 O'Conors, with slight variations of spelling, but only 4 Hogans, and 3 of them clergymen. The Butlers number 20 and the Hamiltons 19, but the Flanagans number 1, the Duffys, 4, and the Doyles, 5. The Murphys total 20 and the Smiths, 17; there are no Hoovers. The McCarthys, the Walshes and the Kelleys each have 14, slightly below the Nugents with 16, and a trifle ahead of the Jones' with 9, the Plunketts with 10, the Desmonds and the Russels with 11 each. Comparisons are aggravating, but it may be hinted that, whereas there are 21 O'Neills, without naming the Nialls, there is but 1 Shea and 0 Mulligan; again, there are 3 Englands but not an Ireland. This volume is of incalculable value as an authoritative reference book.

F. X. T.

The Soul of China. By RICHARD WILHELM. Translated by J. Holroyd Reece. New York: Harcourt, Brace and Company. \$3.75.

Oriental and Occidental Culture. By MAURICE PARMELEE. New York: The Century Company. \$4.

Dr. Wilhelm's book is a timely one. He starts out to penetrate the inner life of the Chinese people, and he does so without that unfortunate outlook which has so often seriously handicapped other European observers, namely, that Occidental life and culture is superior to that of the East. With regard to this, Dr. Parmelee quotes the well-known and typical tale of the English resident of India who, when asked what there was to see in Calcutta, answered with a bored look, "Oh, the Victoria Memorial is about all." On the basis of twenty-five years' residence in the country, Dr. Wilhelm presents a deft and sympathetic interpretation of the Chinese nation. He visits the tomb of Confucius, the holy mountain of Taishan, the cave temples in Yunkang; he deals with such homely subjects as the beggars, thieves and robbers which one meets in the East; he treats of family, social and public life with a sure pen; he deplores the "narrow, violent spirit of material expansion and clerical zeal" manifested by some missionary sects, in contrast to the "broad and free spirit of the Jesuit fathers, who brought not only missionary sermons, but the best of European knowledge in mathematics and astronomy." Out of this maze, he has shown the process of transition to the new era, which is now governing the land, one which in the nature of things was unavoidable. He concludes with the belief that there is a common meeting ground in that East and West are mutually indispensable brothers. Dr. Parmelee sets out to establish a similar thesis. His scope, however, is wider, as he treats also of Japan and India. He describes and compares the cultures of East and West, and the results of mutual contact and assimilation. Prefacing an historical background, Dr. Parmelee contrasts the religious East with Occidental Christianity, concluding that the Orient is not likely to become Christian. An amazing amount of scholarly detail is given over to art, literature, caste and class systems, family and social intercourse. Oriental Nationalism and Imperialism, Industrialism and Radicalism, Education and Language, are all splendidly treated. Dr. Parmelee concludes with a natural query as to what the Occident can give to the Orient. His belief is that East and West each "will profit greatly by availing itself of the best features of the other's culture. . . . The Orient is already learning many things from Europe and America. It remains for the Occident to follow suit, and thus to play its part in developing a world-wide civilization shared by the whole of mankind." Dr. Wilhelm and Dr. Parmelee have taken a great initial step in pointing out what "each of the two great divisions of mankind" can learn from the other.

V. J. L.

The Spiritual Exercises of St. Ignatius. Literally translated from the original Spanish by a Benedictine of Stanbrook. Edited by the REV. C. LATTEY, S.J. St. Louis: B. Herder Book Company. \$1.75.

Leading Meditations of the Spiritual Exercises. By CHARLES F. BLOUNT, S.J. New York: Benziger Brothers. \$1.70.

No less an authority than Pius XI has stated, making his own the thought of his venerable predecessors on the Papal throne, that the high value of the Spiritual Exercises of St. Ignatius has been sealed by "the experience of the last three centuries . . . and by the witness of all who during that time have put forth the choicest flowers of ascetic self-control and holiness of deed." While the bibliography of the Exercises, even in the vernacular, is already extensive, each of the above volumes is a profitable addition to it. The first, a nun's task, enables English students of the Exercises, unfamiliar with Spanish, to conceive a clearer and more exact idea of the author's meaning, by having at hand a very literal translation of Loyola's original. Father Blount's volume offers Directors and those who are accustomed to make their retreats privately a series of "points," and thoughtful reflections on the leading meditations of the Spiritual Exercises. They are the result of his own extensive retreat work with various classes of ex-

ercitants and point the way for the retreatant's systematic and orderly preparation for making the election and the resolutions which usually follow the Exercises. At the same time they serve for models of meditation on other secondary subjects which are more briefly indicated. For his pivotal meditations, Father Blount selects fourteen, including besides the various obvious ones of the Foundation, the Kingdom of Christ, the Two Standards, The Three Classes, the Three Kinds of Humility and the Contemplation for Love, those on Sin, Hell, the Incarnation, Nativity, Last Supper and Resurrection. Abstruse speculations are avoided. The author leaves to scientific commentators the discussion of technical problems connected with St. Ignatius' text. Thus, aiming at the practical, he offers those who will use his book a popular and helpful manual.

W. I. L.

BOOKS AND AUTHORS

Philosophy and Religion.—Under the headings of General Psychology, scholastic philosophers are wont to group Empiric and Rational Psychology. The former is concerned with the data of consciousness, their laws, and the correlation of body and soul, by means of the experimental method: the latter aims to study inductively the causes and principles of psychic activity, on the basis of the experimentally established facts. A proper understanding of the various highly specialized branches of psychology makes indispensable an accurate grasp of these general fundamental truths. However, an up-to-date text covering them and suitable for Catholic students, has heretofore been much needed. Leo F. Miller in "General Psychology" (Wagner. \$3.00) offers an elementary exposition of the essentials of this branch of learning. Beginning with an examination of the human cell, he passes on to study consciousness, sensation, thought, appetite, and, ultimately, the nature and origin of the human soul. A useful glossary of technical words and a rather full index enhance the utility of the volume.

"Religious Outlines for Colleges: Course IV" (Brookland, D. C. Catholic Education Press. \$1.25) by the Rev. John M. Cooper, is the third in order of publication of Dr. Cooper's splendid series of religious outlines for colleges, though designated Course IV because its material is more suited for senior college classes. A mere survey of the contents indicates that teachers who use it will find it a live, practical manual for those about to go from college into the workaday world. There are chapters discussing such important topics as the choice of a career and of a lifemate, courting, wedlock, parenthood, the importance of fostering high ideals and of profitably employing one's leisure. The book follows the general plan which Dr. Cooper so successfully used in his first and second volumes and keeps steadily in view the scope of his work to emphasize for students in Catholic colleges that religion is not something apart from or tacked on to life's activities, but must enter into and permeate and spiritualize all of these activities.

Modernist Christianity.—Though Herbert Maynard Diamond is apparently making an appeal for religion on an economic basis in "Religion and the Commonweal" (Harper. \$2.00), nevertheless his argument is far from convincing. The book contains a deal of interesting folk lore gathered apparently after much reading, and from such sources as the "Golden Bough." But when one asserts as a basis for the logic of his position that "demonstrably, also, religion owes its origin to the simple animism of the savages and it was with them that religion began," so many errors and fallacies are implied in this major premise that it is not hard to see that all sorts of illogical conclusions can be reached. One would like to see the proposition demonstrated, and critical readers will want proofs for much more that the author states in the same offhand unsubstantial manner.

Fundamentalists will find it hard to accept "The Gospel of the Living Jesus" (Macmillan. \$2.25), by T. H. Davies, on theological grounds: scriptural scholars, except they be of the rationalist school, will probably reject it on scientific grounds. Because the author has scrapped the traditional approach to Christ, and

rejects the supernatural in Him in the orthodox sense, the book, as a volume in Christology lacks solidity, manifests much confusion and vagueness, and contains an abundance of inconsistencies. "There is no Gospel of the infancy which is not wholly apocryphal," the gullible reader is told. Further: "We call Jesus Divine, the only-begotten Son of the Father because His unique work of grace in us is the Divine work of the Father Himself." Again: "We can be certain that Jesus never healed to demonstrate any Divine claims and powers . . . or to provide any apologetic vindication of His Messianic standing." Briefly, the volume is piffle.

The Rev. George Workman professes to offer in "Jesus the Man and Jesus the Spirit" (Macmillan. \$2.50), a new inductive study of the person and work of Christ from the standpoint of modern Biblical criticism. In tone the volume is highly liberal and modernistic. Certainly it adds nothing constructive to Christianity, and in many passages is as unscientific as it is untheological. We read, for instance, such groundless yet base statements as, "historical exigencies makes it possible to prove that the accounts of the virgin birth of Jesus are traditional, that His oneness with the Father was ethical, that His resurrection from the dead was spiritual, that His state of pre-existence was impersonal, and that His place in the Trinity is experimental." Moreover: "the place of His birth is uncertain"; while "the discussion demonstrates, too, that the doctrine of the Trinity in the Pauline benediction of the baptismal formula is not a Trinity of persons. . . ." Yet the author is an Anglican divine apparently in good standing!

Spiritual Helps.—We venture to say that in years to come the Catholic world will realize what it has lost in Père Léonce de Grandmaison. His lofty and clear mind moved in a tranquillity which only the courageous know; and the marks of his mental character are as visible in his writings as they were in his gentlemanly speech and ways. In the twelvemonth that has elapsed since his death, his Jesuit associates of *Etudes* have seen to the gathering and reprinting of certain of his articles (the form of his predilection), which he wrote during thirty stirring years. And so we have at hand three little books which one would ill part with: "La Crise de la foi chez les jeunes," a study of the modern youthful mind, done with characteristic sympathy; "La Religion personnelle," whose very title stirs many echoes; and "Le Dogme Chrétien," containing three celebrated essays which indicate and delimit, in the spirit of the Vatican Council, the notion of development in the Catholic faith. The first and third of these are published by Beauchesne, the second by Gabalda.

Père Archambault, Canadian Jesuit, adds to his long list of social and religious brochures a retreat manual for professional men: "Le Devoir professionnel," at the Editions de la Vie Nouvelle, Montréal. There are short but fecund considerations upon professional duty in general, and upon medicine and law. American lawyers will find interest in a third chapter upon the rural notariate, with which the history of Canadian expansion is so intimately associated. They will hardly share the author's acceptance of a hierarchic concept of society, in which professional classes are *eo ipso* an élite marked to govern; but doubtless the young and free spirit of Canada enables her to practise in more generous fashion the hard mysticism which cuts Catholic France asunder and keeps the workingman from the church door.

From Aubanel Frères, Avignon, come four little books marked with a reminiscent tiara and keys. Two of these are by Abbé Letourneau, twenty years superior of the Grand Séminaire at Nîmes and twenty years the Curé of Saint Sulpice, Paris. "Les Femmes de l'Evangile" is a brochure of somewhat hesitant moral sermonettes; but the second, "Nos Devoirs envers les sept Sacraments," instances well how much more truly pastoral than ethics is dogma luminous and warm. The theologian as pastor:—or is it the pastor as theologian?—"Saint Paul de la Croix" is the third offering, destined one fears for the *rudiores* rather than for the élite. Finally, the Abbé Neyen of Marseilles offers "Une Méthode de Vie Spirituelle," after the genial inspiration of Saint Francis de Sales.

Good-bye Wisconsin. Old Pybus. The Mountain. The Bishop's Wife. The Devil's Jest. Jingling in the Wind.

Glenway Westcott has prefaced "Good-bye Wisconsin" (Harper. \$2.50) with the explanation of a new theory of writing, which reveals his own desire for originality and for a prose style different from his preceding work. Each of his stories, and "The Guilty Woman," "Like a Lover" and "In a Thicket" stand out, presents a clear, rugged picture of Wisconsin, presents people alive and emotional, in that half-life between the primitive and the cultural. "In a Thicket," especially, is powerful, filled with atmosphere, brooding with dramatic incident, hovering with expectation. It is not really a story; instead, the reader feels the horror of a situation. All his stories are not as well done, but each is compellingly told with the greatest economy of phrase.

In "Sorrell and Son," Warwick Deeping wrote a significant novel on the theme of the affectionate relationship between a father and son. In his latest book, "Old Pybus" (Knopf. \$2.50), his study is again of heredity, but now of the antagonism that developed between Old Pybus and his sons, of the misunderstandings between one of these sons and his son, and of the tender affection that arose between Old Pybus and this grandson, Lance. It is a contrast, moreover, between two strains in a family, the artistic as against the vulgarly commercial. Still another contrast is that of the old-age wisdom of the grandfather, happy in his poverty and his work, which forms a background to the aspirations and the innocence towards life of the young writer. Throughout the story there runs that sharpness of observation of men and their affairs that characterizes Mr. Deeping's work.

In his collection of short stories, "The Mountain," (Macmillan. \$2.00), St. John Ervine has drawn on little dramatic incidents of life and character to hold the reader's interest. He is no master of the short story, nor does he try to be; instead he presents very ordinary people doing ordinary things, such as Mr. Sefton saving his money all his life to see the mountain, fearing it, and dying of that fear. Each incident of every slender story in the volume is telling, and each story grips to the very finish.

Another phase of marriage is discussed in Robert Nathan's "The Bishop's Wife" (Bobbs-Merrill. \$2.00). The author writes in his usual manner, creating his usual set of characters whom one must love, and laugh at in loving. The plot is the angelic answer to the Bishop's prayer for an archdeacon; trouble commences when the bishop's wife, not knowing the inspired nature of her husband's cleric, decorates a Christmas tree with him. Through the entire novel runs the delicious childish patter of Juliet who would never go to sleep at night unless assured that there were no lions or tigers in the room. For this, most of all, is the novel pleasant.

When Elizabeth Carfrae writes of out-of-the-way places in the West Indies and Central America she is working with a background of which she has had a first-hand experience. "The Devil's Jest" (Harper. \$2.00) has just such a setting. Rosemary Carteret sends Derek Temple as her agent to a West Indian island. When Derek hears of his exile he is quite in the mood for some of the happenings of the story and an easy victim for the spell that native superstition weaves about the invading white man. The situation which develops is full of mystery and excitement and tragedy. There is little new in the story itself, but as a study of the effects of the tropics on the invaders it may add to the findings of Somerset Maugham and other writers who have been interested in such influences.

When Elizabeth Madox Roberts sent "This Time of Man" out of the South, much was said of the possibility of her becoming the leading author of that district. That novel was followed by "My Heart and My Flesh," in which she tangled herself in an unnatural style. In her latest novel, "Jingling in the Wind" (Viking. \$2.00), she again winds herself in a web of words, and becomes frequently lost in artificiality. The book is fantasy, and where she dabbles with whimsy she does a fine piece of work. The story proper of Jeremy and the Rainmaker's convention, is unusually good; it is with the material thrown in on the side, imitations of Chaucer and more contemporary authors, that she fails to live up to the promise of her first novel.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Total Abstinence

To the Editor of AMERICA:

The College Sodality of Loyola University, at its business meeting held October 29, instructed me to express to you its deep appreciation of your advocacy of total abstinence, particularly in your editorial of October 13, as a means to meet the drink evil among our young people.

The Catholic-Action Section of our Sodality has had total abstinence in its platform for more than a year, on the assumption that a drive for total abstinence among the Catholic students of our country will help establish the reign of Christ in this particular field much more quickly and effectively than other measures of a negative character.

It is heartening to know that we can count on the support of such an important publication as AMERICA in our endeavor. . . .

Chicago.

WM. H. CONLEY,
Secretary.

Social Teaching of Leo XIII

To the Editor of AMERICA:

One of the most important duties of the Catholic layman, at present, is to promulgate the doctrines of Leo XIII in his "Rerum Novarum" regarding the true relations, duties, and privileges of labor and capital. Scarcely any word since the Gospels so aids the interest of the worker. We Catholics shall have neglected our duties as disciples of the lowly Nazarene Carpenter if we do not attempt to meet and solve the issues of the greater portion of mankind—the so-called proletarian class.

Had we been more zealous for the propagation of the truth, the Socialists and Communists might not have gained so strong a foothold. But the cruelty and tyranny of our present economic order, which fattens those who do not work and starves and deteriorates those who do, has forced many gullible ones into Marxianism. If they only knew the Church's side, her plan! But how could they know unless taught?

New York.

HERBERT W. CLAYTON, JR.

Thomas Walsh

To the Editor of AMERICA:

In an editorial in the issue of AMERICA for November 10, on the passing of that brilliant leader of Catholic literature, Thomas Walsh, in which you praise him for the noble inspiration and contributions which he has left us, you mention several of the institutions of learning which had honored him with various degrees, among them Georgetown, Columbia, Notre Dame and Marquette University.

May I add that the College of St. Francis Xavier, New York, also claims the distinction of having aided him to lay the foundation for his future work. After his graduation from Georgetown, Mr. Walsh enrolled at Xavier to continue his philosophical studies, and received in course the degrees of M.A., and Ph.D., from that college in the years 1897 and 1899 respectively.

New York.

J. P. MCGUINNESS,
Alumni Editor, The Xavier.

To the Editor of AMERICA:

The beautiful tribute, in your issue of November 10, to the late Doctor Thomas Walsh will surely be appreciated by the Catholic writers of the United States and Canada, who fully realize the loss which his unexpected death must prove to Catholic letters. No Catholic knight of letters, crusading for Catholic truth, has ever more unreservedly consecrated his pen to the service of Holy Church than this valiant and gifted writer. But a few short weeks ago his classmate, the Rev. Father William, of the Passionist Order, discussed with the writer, in distant Buenos Aires, the fine and valuable work of our departed friend.

You are entirely right in saying that the particular field of his

labor was Spanish literature. I have long regarded Doctor Walsh as one of the best authorities in America in his special field. His translations into English verse of outstanding poems of Spanish poets in Spain and South America revealed him as a true poet and an accomplished Spanish scholar.

His "Catholic Anthology" is by far the best thing of this kind that has so far appeared in America; a witness to his unerring literary taste and judgment and his wide acquaintance with the whole field of English poetry. We Catholics are sorely in need of such broad, sympathetic scholars, ever accurate and just in their appraisements as was the late Doctor Walsh; nor is his loss less to the fine periodical of which he was since its inception an associate editor.

Toronto, Ont.

THOMAS O'HAGAN.

Wants Papers of Mark Twain

To the Editor of AMERICA:

I am writing a life of my kinsman, Samuel L. Clemens (Mark Twain), and I would appreciate it if any readers of AMERICA who have letters or unusual information pertaining to him would please communicate with me.

Mayfield, Calif.

CYRIL CLEMENS.

Old Copies Make New Friends

To the Editor of AMERICA:

A friend went abroad this summer and sent me her subscription to your valuable magazine. My husband says it contains the best account of current events and the highest class editorials of any magazine which he has enjoyed since Theodore Roosevelt edited the *Outlook*. My husband is not of our faith, so I feel his praise is not biased when he says AMERICA is a magazine which intelligent people may enjoy regardless of their religious convictions. . . .

Houston, Tex.

MRS. JAMES N. YEAGER.

"Parish or Diocesan Control?"

To the Editor of AMERICA:

Should control of our schools be parish or diocesan? That is a problem soon to be faced in this country if the provision of the Plenary Councils of Baltimore is to be carried out. The opportunities were missed of ever getting our share of school taxes. Those that have been saved to the Church owe it mainly to the parish school.

Father Blakely points out that the new Code of Canon Law makes no mention of the parish school. That is not surprising. The Code is for the universal Church of the Latin rite. It does not legislate for particular countries. That is left to synods, diocesan and provincial or national.

Does the new Code then annul the provision of our synods or Councils? No! Canon 6 of the new Code in six numbers gives clear instructions on the matter. Where there is no explicit abrogation, no contravention, statutes continue in force. Of course synodical, provincial, or national enactments are not *de fide* nor *de moribus*. They are disciplinary, and enforcement is as the Code dictates.

Hence, the provision of the Councils of Baltimore regarding parish schools are still in vogue. But that does not mean that no other arrangement could be made by the Ordinaries concerning financial maintenance of parish and district Catholic schools. It is not only the rural parish school but city school as well, under circumstances, that must enter in the computation.

While it would be a necessary item for preparation for prospective Councils, immediate planning to meet the emergency would help very much to safeguard what in these United States is the very backbone of our Church life.

Jefferson City, Mo.

JOSEPH SELINGER, S.T.D.

[AMERICA thanks Dr. Selinger for his discussion. To avoid misconception of Father Blakely's argument, it should be noted that in the article referred to (AMERICA, November 10, 1928) he explicitly affirmed the binding power of the Baltimore Decrees. Further, the reference to the Code was merely to show the falsity of the contention that the parish system is established by the general law of the Church.—Ed. AMERICA.]

Recurrent Bigotry

To the Editor of AMERICA:

The origin of "whispering campaigns" against Catholics and the Church in the United States first openly showed itself one hundred years ago (1828-1829) when the Second Council of Bishops and superiors was held, at the instance of the Rt. Rev. James Whitefield, then Metropolitan of the Church in the United States, to combat insidious attacks on the progress of Catholicism, and to devise ways and means for informing Protestants.

In the *Catholic Magazine* (Vol. IV, p. 461) is an illuminating account of the effects of the "whispering campaign" of 1828-29. It reads:

Good men—men otherwise well-informed, deeply versed in science, in history, in politics—men who have improved their education by their travels abroad, as well as they who have merely acquired the very rudiments of knowledge at home; the virtuous women who influence that society which they decorate, and, yielding to the benevolence of their hearts, desire to extend useful knowledge; the public press; the very bench of public justice, have been all influenced by very extraordinary efforts directed against us; so that, from the very highest place in our land, to all its remotest borders, *we are exhibited as what we are not, and charged with maintaining what we detest*. Repetition has given these statements a semblance of evidence; and groundless assertions, remaining almost uncontradicted, wear the appearance of admitted and irrefragable truth. . . . Not only are the misrepresentations of which we complain propagated so as to affect the mature but, with a zeal worthy of a better cause, and which some persons have exhibited, in contrast with our seeming apathy, *the mind of the very infant is predisposed against us by the recitals of the nursery, and the schoolboy can scarcely find a book in which some one or more of our institutions or practices is not exhibited, far otherwise than it really is, and greatly to our disadvantage*. [Italics are mine.] The entire system of education is thus tinged throughout its whole course, and history itself has been distorted to our serious injury. (Notice of the Rt. Rev. James Whitefield.—*Catholic Magazine*, IV; 461).

The Council of Baltimore, at which the above issues were debated, aroused general interest, not only among Catholics, but a large proportion of Protestant citizens. Among those who attended the sessions, were three celebrated American jurists—Roger B. Taney (a Catholic), William G. Read, and John Scott. They left the Council sessions, "full of respect and wonder. 'We have,' they said, 'appeared before solemn tribunals of justice, but have never had less assurance or felt less confidence in ourselves, than when we entered that august assembly'" (The Catholic Church in the United States, DeCourcy, p. 141. 1857).

Thus we can see that "whispering campaigns" in the United States are not a new manifestation. In the later 'twenties of the nineteenth century, they were aroused at the large influx of Irish Catholics into the country; cross-roads and city preachers inveighed against this influx at their Sunday and week-day conferences; the magazines, newspapers and pamphlets of the period were full of disguised and undisguised bigotry, and the ignorant fanned the sparks of discontent until mighty blazes set fire to every hamlet, town and city along the Atlantic seaboard. The burnings of Catholic churches and convents followed.

By a strange recrudescence, uprisings against the Church and its adherents have come in well-defined ten-year periods. Starting in 1844, in Massachusetts, with the burning of the Ursuline convent in Charlestown, there was next, in 1844, the Know-Nothing mania; in 1854, the Native-American uprising; in 1864, (postponed on account of the needed help of Irish Catholics in the Civil War); in 1874, the Ku Klux Klan disorders and the Molly Maguire outburst; in 1884, the outbreak of Burchard bigotry; in 1894, the A. P. A. fulmination; in 1904, a recrudescence of A. P. A. poison; in 1914, attacks on the Catholic parish school system; in 1924, the Ku Klux Klan, and the flooding of the country with poisonous propaganda against the Church.

Every one of these ten-year epidemics of ignorance and bigotry has failed; for the Church in the United States has surmounted them by peaceful methods, and a steady adherence to the principles of the Constitution. The Americanism of the Catholic Church and its adherents has been the reason!

Lowell, Mass.

GEORGE F. O'DWYER.